SALVATION FOR ALL MEN,

Put out of ALL DISPUTE.

4255 b.6.

By TIMOTHY ALLEN,

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"Did I not believe abſolute Predeſtination, I could not "believe a Providence; for it would be moſt abſurd to "ſuppoſe, that a Being of infinite Wiſdom could act "without a Plan: for which Plan, Predeſtination is only "another Name."

King WILLIAM's Anſ. to Biſh. BURNET, Topl. on Pred. p. 11.

"Si non credis, non tibi paſtus eſt Chriſtus." Ambroſe.

"My Counſel ſhall ſtand, and I will do all my Pleaſure."

Iſaiah XLVI. 10.

HARTFORD:

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The Reader is desired to correct the following Escapes of the Press, viz.

Page.	Line.	read
3.	19.	sinful lassitude.
do.	20.	a colon, after preface.
4.	6.	list up a standard.
do.	19.	world are come.
5.	6.	gross error.
do.	21.	and so tend.
7.	5.	has wrested.
do.	6.	numerous avocations.
do.	4. sm. bot.	every high conceit.
9.	16.	used even.
10.	7.	sense of the text in question.
13.	6. sm. bot.	semicolon, after God.
15.	11.	the whole context.
do.	12. sm. bot.	text is *footeer*.
do.	2. sm. bot.	*Scultetus* observes in his evan. Exer.
16.	10. and 11.	we believe.
do.	8. sm. bot.	world is *Kosmos*.
do.	4. sm. bot.	Critic. Sac.
17.	12.	it means only.
do.	13.	it is used with.
do.	15.	*peri o'ou*.
do.	8. sm. bot.	expressly excludes himself.
18.	17. sm. bot.	will keep thee.
do.	8. & 5. f. b.	wondered.
do.	3. sm. bot.	then, by drawing.
20.	19.	in this text.
do.	9. sm. bot.	things in heaven.
do.	2. sm. bot.	*ana Kephelaioasasthai*.
do.	1. sm. bot.	ZANCHY.
21.	1.	BEZA.
23.	7.	so that as all.
24.	11. sm. bot.	and CHAMIER.
25.	10. sm. bot.	*Codex Fatidicus*
28.	16.	signify absolute.
29.	12.	*alla euechoi*.
30.	14. sm. bot.	*in eterno suo*.
32.	16.	*eis ton Topon*.
34.	7.	*Chasma asterigmenon*.
39.	9.	on the supposition.
do.	4. sm. bot.	it is effected.
42.	20	indicative of the same.
43.	20.	there is no need.
44.	1. and 2.	the wages of sin is death.
do.	15.	and then his own.
46.	10.	impends them still.
do.	19. and 20.	always suffixed to.
48.	13.	in this text.
do.	8. sm. bot.	of its being.
52.	12. sm. bot.	infallibly.
53.	16.	men never.
55.	14.	shake and sift.

EPISTLE

To all ſuch Readers as are not ſo far poſſeſſed by the ſtupifying Doctrine, of SALTATION FOR ALL MEN, as to be quite inſenſible of the Nature and Importance of SCRIPTURAL EVIDENCE.

THE Author of the following Tract, has lately ſeen an anonymous pamphlet, entitled, SALVATION FOR ALL MEN. In which, though the author kept himſelf behind the curtain, he ventured to name ſeveral of his favorite authors, and of them he gives great aſſurance to the public, that they were ſkilful demagogues, and worthy of undoubted confidence. And we muſt be very ſceptical if we don't conſider this publiſher, as their cordial devotee. He had alſo ſeen a ſerious anſwer to that nameleſs pamphlet, done by the venerable Dr. Mather. Alſo a printed letter to the doctor, in which the author appears to diſplay HIMSELF. The author of this piece has alſo been favored with another reply to the above nameleſs pamphlet; ſtiled THE DOCTRINE OF FUTURE PUNISHMENT ILLUSTRATED. And was agreeably ſtimulated by its kind, but juſt reproof of "ſinful latitude, and ſpiritual ſleep." p. 4. Preface addreſſed to all who ſee groſs attacks made on the revealed ſyſtem, profeſs honor for it, and yet with MEROZ of old, come not forth to the help of the Lord, againſt the mighty. For though nothing great, has been exhibited in the laſt attack, except the unbelief, and daring front, which it indicates. Yet as all oppoſition to the bible, is patronized by the prince of darkneſs; ſo it becomes all who diſavow his dominion, to take the alarm, and beat to arms. The leaders of this attack boaſt of antiquity; yet they ſeem cautious of the true original, which we have from authority quite indiſputable. Gen. iii. 4, in theſe words "ye ſhall not ſurely die." They boaſt alſo of the number and importance of their abettors; but they do not care to ſpeak out, and ſay "our name is Legion." And yet all who tremble at the word of the Lord, conſider them as acting the legionary part, and executing the import of that early deluſion: no, no, "ye ſhall not ſurely die." But all may be admoniſhed, that this flattery, is not leſs malignent, for making its appearance again, at ſo late a period: nor its circumvention, leſs certain; or its tragical tendency leſs tremendous in its nature, than at firſt. But the reigning Lord of the world, has pleged himſelf "to bruiſe the ſerpents head. And he never ſuffers this firſt oppoſer

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of his deſigns, and corruptor of his truth to prevail, any farther than he both knows how, and is inflexibly determined, to terminate in the accompliſhment of his purpoſe. For in defiance of all oppoſition, "he will do all his pleaſure, and nothing ſhall ſtay his hand." Yea, though "the enemy come in like a flood," he will liſt up a hundred againſt him. Iſaia lix. 19. This therefore gives ſtrong conſolation to all who tremble for the ark of God, at this day. He knew the council of the Syrians in their bed-chamber. He heard the reproachful words of SENACHERIB, againſt the living God. And he dares all oppoſition ſtill, when he ſays "aſſociate yourſelves, O ye people, and ye ſhall be broken in pieces; and give ear, all ye of far countries: gird yourſelves, and ye ſhall be broken in pieces; gird yourſelves, and ye ſhall be broken in pieces. Take council, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand: for God is with us." Iſaia viii. 9, 10. Now all theſe things are written for our admonition, upon whom the ends of the world are to come. I. Cor. x. 11. And there are mighty ſwaſives to induce all, who with purpoſe of heart chuſe to ſerve the Lord, and to whom his word is precious, to attend to it, confide in it, and do it unuſual honors, in this day of rebuke and blaſphemy: viz.

1. When the words of many in MALACHI's time, were ſtout againſt the Lord: and they ſtood upon their vindication, inſiſting on it, that they have reaſon to alledge againſt divine ordinations; and counted the proud who did ſo, the happy men; and even celebrated and extolled thoſe who boldly wrought wickedneſs, and tempted God. Mal. iii. 13, 14, 15. Even then, thoſe who feared the Lord, did openly ſpeak, appear, and act in teſtimony for him. And it pleaſed the Lord, he hearkened and heard their teſtimonies, and kept a memorial thereof in their favour, in his book of remembrence. V. 16.

2. He will render to every man according to his deeds: ſo thoſe who by conſtant patience in doing good, exert themſelves in ſeeking the honor and glory of God, and in maintaining the honor of his holy word, he will render eternal life. Which to all who contentiouſly oppoſe his revealed nature and will, and ſo do not obey the truth; but actually obey righteouſneſs, in reſpect to ſentiment, profeſſion and practice, contrary to the eſtabliſhment of his ho-

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ly word: to every ſoul of them "he will render indignation and wrath, tribulation and anguiſh." Rom. ii. 6,—9.

3. Another motive on all ſuch as dearly love God's law, to eſpouſe its quarrel, in ſuch a day of inſult upon it, as we now behold is; there is a natural connection among hereſies; one groſs war induces many: and when the floodgate is drawn, if it is not ſpeedily ſhut down, an inundation may follow. The perfect connection and uniformity of the divine ſyſtem is ſuch, that an avowed oppoſition to one branch of it, infers a ſtrong neceſſity of denying all the reſt. But *nemo repente fit peſſimus.* Heriticks don't arrive at their full growth ſuddenly. The ſhocking hereſy of this day, begun without any ſenſible deviation from the truth of God: viz. In avowing the grace of ſalvation, to be "free grace." Which is the doctrine of God. But the ringleader of falſhood always did, and always will employ his ſubtilty and power to ſuppreſs, or corrupt the purity of this doctrine; he well knew, if he could induce his emiſſaries to avow, and maintain the notion of ſalvation for all men, and put it to the account of "free grace;" it would be a corruption of that doctrine, and ſo ſtand to its final ſuppreſſion. Both as it muſt introduce various other errors, of the ſame tendency; and as its nature, being unſupportable from the ſcriptures, is to diſcredit, and ſo to extirpate that radical principle of Chriſtianity. The doctrine of free grace, in the juſtification, and ſalvation of ſinners, according to the bible, is the eye-ſore of hell, as well as the object of enmity to all wicked hearts. There is an eſſential difference between the free grace of the bible, and the univerſal grace, now proclaimed. The former ſuppoſeth moral ruin; the latter, human exiſtence. The former proceeds on the merit of attonement, according to the letter of the bible; the latter on ſuch as men pleaſe to aſſign for it. The former really makes new creatures; the latter has the word of men to make happy ones. The former is by God himſelf reſtrained to the ſeed of ABRAHAM; the latter, in defiance of the word of God, is extended to all the ſeed of fallen ADAM. The former powerfully cultivates the fear of God, and true holineſs; the latter evades both, and invites all licenciouſneſs.

Beſides, This doctrine of univerſal ſalvation, neceſſarily excludes that moſt merciful doctrine of gracious election; which is eſſentially neceſſary to the certainty of ſalvation for

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any at all. For if ſalvation is certain to any, it muſt be in conſequence of an unfruſtrable purpoſe in God. And this, to ſuch as cant deſerve it, muſt be the effect of mere grace. So that their ſalvation is wholly owing to election of grace. Rom. xi. 5. They are choſen in Chriſt, according to the good pleaſure of his will. Eph. i. 3, 4, 5. Even the whole ſyſtem of the goſpel is founded in the doctrine of election by mere grace. But the notion of univerſal ſalvation, both excludes this doctrine; and therein the firſt principle of the chriſtian ſyſtem. And yet this is not all, for if election is excluded, the abſolute ſovereignty of God is alſo excluded. And his claim to do what he will with his own, is alſo vacated. And of courſe, there is no certain monument of his inflexible righteousneſs. On this occaſion every reader is deſired to attend carefully to the bible, on theſe points? and for his help, to read candidly what the very judicious Mr. ELISHA COLES, Mr. COOPER of Boſton, and Mr. AUGUSTUS TOPLADY, Vicar of Broad Hembury, Devon; and Chaplain to LORD HOLLAND; have written on theſe points. Whoſe evidences for the truth of them were never enervated, nor ever will be. And beſides all the above aberrations from the infallable ſtandard; the free will of man, as the immediate ſpring and reaſon of his ſalvation, muſt again be atteſted. And the poſſibilty of repentance in hell; or of final ſalvation without it, muſt be palmed upon us. *Credat ille quem Deus dementat.* Or, which none can believe, till bereft of underſtanding. Nay the old doctrine of purgatory muſt be ſubmitted to; and reaſon is as good, to ſubmit to all the reſt of that ſyſtem. The reply above mentioned has a pertinent remark on the caſe of thoſe, who for obvious reaſons, are aſſigned to a temporary damnation, by the univerſal device, and then to be releaſed and admitted to glory, when they have ſuffered equal to their ſin. P. 25. 'Tis of this tenor, viz. Then they are their own redeemers; they have ſatisfied divine juſtice by ſuffering, and ſo are not obliged to chriſtianity at all, for their ſalvation. And if they take poſſeſſion in their own right, they muſt hold it ſo forever. Conſequently their ſongs of praiſe muſt be to themſelves, not redeeming love. Whereas we know, for certainty, that the ſong of all in heaven, and their multitude ſhall be perfectly innumerable, will be "ſalvation to our God, and to the Lamb." Rev. vii. 9, 10. And that becauſe "he hath waſhed us from

from our ſins in his own blood." Indeed we need nothing to ſet us right, in our judgment of theſe matters, but to attend to the infallible oracles, and no wonder, thoſe that ſet them aſide go aſtray.

The author of this piece has reſted ſome time from his numerous vocations, to give ſome ſcriptural light, to the leading paſſages of ſcripture, by which ſome impoſe on, and abuſe the credulity of thoſe who attend to them. In doing which, he was confined to brevity, but has endeavored plainneſs. His abhorrence of ſuch uſe of the ſacred text, as he thinks he diſcerns in the nameleſs pamphlet beforementioned, was very trying. He has endeavored however, in his remarks to be governed by plain text. And deſires his readers candid attention to whatever he may judge is his main deſign. He does indeed conſider the matter before us, to be too high, important, and intereſting, to admit of ſoothing and leniency. No trimming! no daubing! ſhould doubtleſs be the motto in ſuch caſes. God once enjoined on all his people, moſt fearful ſeverities, againſt ſuch as endeavored to ſeduce them from the purity of his commandments, in which they were bound to walk. Deut. xiii. in the 12th and following verſes, they were directed in this manner; if thou ſhalt hear ſay, that certain men, the children of Beliel, have withdrawn the inhabitants of their city, to ſerve other gods. i. e. are endeavoring to corrupt their faith and manners, and thou find the thing certain, that ſuch abomination is wrought among you. Then the higheſt penal execution was to be made upon them. God in the mean time forbid his people to conſent, or hearken at all to their moſt pernicious device, or to exerciſe pity or lenity towards them. 8. v. To all which the word of God, as the ſword of the Holy Spirit, now correſponds. Which ſhould excite every Chriſtian to ſtudy that word, and be much in prayer, that he may be able to weild it dexterouſly. The holy apoſtle referring to it, ſays, II. Cor. x. 4, 5, "The weapons of our warfare are mighty through God," and he tells us to what purpoſes, viz. To pulling down the ſtrong holds of Satan in the minds of men; and caſting down their imaginations. The word is *logiſmous*, *reaſonings*, and very high conceit which exalts itſelf againſt the knowledge of God.

The author has added in the cloſe, a miſcellany of evidential ſentiments, to ſhew his reader in the ſhorteſt way he

he could, the eſſential abſurdity of ſome of thoſe corrupt notions, which are appendages to the univerſal doctrine; and would have endeavored againſt them all, if his circumſtances had allowed him. If what is here exhibited, may give ſome light and refreſhment to ſuch as are ſeeking for it; and the pleaſure of reſtoration and confirmation to ſuch as are oppreſſed with darkneſs on thoſe points; it will compenſate this labour of their unworthy friend and ſervant.

The Author.

Granville, March 6, 1782.

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The Doctrine of Salvation for all Men put out of all Diſpute.

The firſt PART.

THE firſt pretended divine authority, which has of late been advanced in ſupport of the doctrine of ſalvation for all men, is, I. Tim. ii. 4. The words are "Who will have all men to be ſaved." The inſpired word here rendered ſaved, is *ſoothaynai*, and is often rendered *to be kept*, or *preſerved*. It is uſed alſo, Matt. v. 23. to ſignify what JAIRUS wanted for his daughter, viz. to be healed, or preſerved from dying. It is uſed alſo Matt. xiv. 30. and it is rendered *ſave*, as in the text in queſtion; but every body knows what Peter meant by it, viz. "Lord preſerve me from drowning. Again it is uſed Mark v. 28. where alſo it is plain, the woman afflicted with her bloody iſſue meant, that ſhe ſhould be healed, that ſo her health and life might be preſerved. The diſciples alſo uſed it, when chriſt told them LAZARUS ſleepeth. They ſay then he will do well. Meaning it is a ſign he is recovering. And it is uſed ever in the ſame form, as is the text before us, viz. *Soothaynai*. Acts xiv. 9. Reſpecting the impotent man of LYSTRA, his having faith to be healed, i. e. reſtored to the uſe of his limbs. And ſo we gain eaſy light about the ſenſe of this word as uſed in Matt. xxiv. 22. Where it is rendered *ſaved*, as in the text in queſtion; ſhewing that the ſeditious and murderous Fraction of the Jews, were ſo ſingularly ſhocking and ruinous, that unleſs God had ſhortened the time of their ravagings, they would have deſtroyed every man of their nation; but God to preſerve his elect among them, brought the Roman army on them, which brought the tragedy to a ſpeedy iſſue; and ſo *ſaved* i. e. delivered and preſerved his own elect. And as paſſages of ſcripture ſhould be always underſtood conſiſtently one with another: and as all judges of languages know that *ſozoo*, the theme of the word in queſtion, properly ſigni-

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fies *to keep, preserve*, &c. And not always *to save*, as it means future blessedness. So the text in question teacheth us that God will have all men, in common, provided for, and preserved; that he may accomplish the design of his government and grace among them. And for this end, he has himself made all necessary natural provision.

Collateral evidences for this sense of the question are:

I. It is of so much importance to the accomplishment of divine purposes among men, that in common, they should be kept and preserved; that he himself has taken it emphatically for his stile: "The Preserver of men." Job vii. 20. Psalm xxxvi. 6.

II. He has made it one of the principle laws of his moral government in this world, by which men are bound in all their conduct one towards another. Witness the 6th commandment.

III. The text itself in question indicates this sense; for it is allowed on all hands, that "the knowledge of the truth," is the qualification for final salvation; which qualification is sometimes expressed as it is here, by "knowing truth;" often by "believing truth;" and by other equivalent expressions: yet these qualifications are never placed after their object; viz. The salvation to which they relate. No text of scripture says *be saved*, and *believe*. But the reverse universally. Consequently, no man who forms his notion of scriptural things, by scriptural expressions, would imagine that final salvation is so much as thought of, in the text in question. What a solicism is this! "God will have all men to be saved, and then come to the knowledge of the truth." Or, "and so come to the knowledge of the truth." And no man who holds faith of the divinity of the Bible will boldly censure the form of its inspired expressions. But submissivly allow the divine author understood the propriety of language, as well as the nature of its divine materials. And of course, conclude, that as the qualification of "knowing truth," is in the inspired order of this text, placed after the doctrine of being *saved*; therefore the notion of *saved*, in this text means something previous to the knowledge and belief of the truth, and refers to it as its object. And this gives clear light.

I. Why

I. Why the order of expreſſions were ſo placed, viz. Becauſe the nauture of their materials were in this order, in the nature of their caſes: and ſo it is beautiful.

II. That though ſome form of this Greek word is often uſed for final ſalvation, yet it is often uſed otherwiſe; and therefore we are never to conclude, that becauſe ſome form of the word *σωζω*, is uſed in a text of ſcripture, it muſt therefore intend final happineſs; for the contrary is certain by the inſtances abovementioned.

III. That when we read the word *ſave*, or *ſaved*, in the tranſlation, we are never to conclude it neceſſarily means final happineſs: becauſe it is certain it often means otherwiſe, as has been ſhewed.

IV. That a certain rule by which to judge of the import of this Greek word, and of the word *ſave* or *ſaved*, in the tranſlation, is,

1. Analogy, or agreement with the general run of ſcripture, for inſpiration uſeth words in ſtricteſt propriety; keeping his eye on other texts where they are uſed, and on the nature of the caſe.

2. When the doctrine of the text, and the previous qualifications dictate the ſenſe of theſe words to be final happneſs, we muſt underſtand them ſo, and never otherwiſe.

Obj. 1. But it is here ſaid that "God our Saviour wills" that all men ſhould be ſaved.

Anſ. 1. God our Saviour wills every thing, which he bringeth to paſs in this world; and ſo whatever is the object of his efficiency, it is neceſſary he ſhould will its exiſtence.

2. The word rendered *will* is *thelei*, which in, I. Cor. vii. 7. ſignifies *to wiſh*. And in Mark. x. 35. it ſignifies *to deſire*. But the deſireableneſs of an object, of itſelf, in no caſe gives certainty of its exiſtence. And when this word is uſed of God, it is certain it can imply no more neceſſarily, even with reſpect to the ſalvation of men, than what he declares Ezek. xviii. 32. that the perdition, even of the wicked, in itſelf, and for its own ſake, never pleaſeth him: his perfect benevolence, has no reliſh for that object, on its own account, but the contrary, viz. That they ſhould "turn and live." But this never affects the deſir-

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ed object; for this object never takes place but in conſequence of abſolute determination, and anſwerable actual efficiency.

Obj 2. But I apprehend this text means, that God wills the knowledge of truth, in order to ſalvation, though it is named afterward.

Anſ. This is natural enough; inferiors often have a vicious pleaſure in dictating to, and correcting their ſuperiors; but it is quite ſhocking when ſuch as we are, have the front to correct their law-giver; implicitly ſaying, "Lord I conceive thou haſt not ſpoken the thing as it is; and as I preſume thou didſt really intend." Job indeed with evident propriety accuſeth BILDAD, for not having declared the thing as it is. Job xxvi. 3. But after God had ſpoken, he takes ſhame to himſelf, for "uttering that he underſtood not, and ſaying things too wonderful for him." JOB knew he was neither able nor worthy to diſpute a point with his Maker. Job ix. 14, &c. And when he underſtood the mind of God, his anſwer was, "I know it is ſo of a truth." Job ix. 2.

It has been proved already, that the word rendered *ſaved* in I. Tim. ii. 4. is uſed for very different purpoſes; and of courſe, the hope of future happineſs, cannot be built on the uſe of it in this text. It has alſo been proved, that whenever qualifications for future happineſs are named, in connection with that end, as their object, the order of their nature is obſerved; as, "he that believeth ſhall be ſaved, the pure in heart ſhall ſee God, &c." And never the reverſe. Therefore the "ſaved" here expreſſed, is not that ſalvation which follows any knowledge of truth whatſoever.

Another text on which ſome have harped, as hoping thereby to ſerve a turn, is I. Tim. ii. 6. "Who gave himſelf a ranſom for all." Theſe men conduct very ill, in catching a bit from wiſdoms table, and running, as if for fear of correction; nor do they pay due regard to that maxim of moral philoſophy, viz. "Search and ſee if theſe things are ſo." Otherwiſe they would eaſily find a clue, which would guide them to a clear and conſiſtent underſtanding of this divine paſſage, viz. That Paul, the writer of this epiſtle was a Jew; and had been thoroughly verſed and rooted in the Jewiſh notions of GOD and religion; according to that ſummary which our Saviour reaſoning with the woman of Samaria, couched

couched in this aphorism, "Salvation is of the Jews." which the apostle illustrates, when he says, "Whose are the Fathers, and of whom as concerning the flesh, Christ came, to whom also belonged the adoption, the glory, the covenants, the giving of the law, the service of GOD, and the promises. Rom. ix. 4, 5. All this the Jews knew, and also that from *their Zion*, was the law to go forth; and the word of the Lord from *their Jerusalem*. Isa. ii. 3. In consequence of all this, the Jews appropriated every favourable consideration of God. Jesus Christ, Bible, religion, holy duties, and acceptible obedience to their own nation. This laid the foundation of their prejudices and zeal against christianity, and occasioned the primary and arduous labours of the apostles, to convince them that GOD was determined to shew himself the GOD of other nations as well as of the Jews; and this point labored extremely in the apostolic age. It was a capital article with the apostle Paul, especially after he turned to the Gentiles, to root out this deep prejudice of his nation; for he knew that the gospel and its blessings going to the Gentiles did not at all prevent hope to the Jews. He is therefore often inculcating this great and glorious benevolence of their GOD, to attract and gain them over to a like catholic & benevolent mind. This is the obvious reason of Pauls using this universal monosyllable ALL, exceeding often. He knew also that his dear son Timothy was nearly related to the Jews, for his mother was a Jewess; and it seems his father was a proselyte to them; and this son had from a child, been brought up in the strictest observance of the Jewish system. II. Tim. iii. 15. Now in view of this general state of things, observe the tenor of this context.

The apostle assures Timothy what principles he was possest of, viz. faith, as to what God had made him understand of his designs: and love, as of the same kind with what God had displayed in converting, and calling him to the gospel ministry; and which must therefore flow in the extensive channel of its original, the love of God, so as by faith he believed Gods mind revealed towards poor Gentiles, so his love drew him the same way; and all this he has in Christ Jesus. 1 Tim. i, 14. for though Jesus Christ was humanely of the Jews, yet his perfect merit was displayed, and his blood shed without those walls, as giving hope, and being full of promise to other nations as well as that.

2. The

2. The ſource of theſe principles was the grace of God, which could flow to Gentiles as freely as to Jews, becauſe his motive is in himſelf.

3. He points out his pattern and example, Jeſus Chriſt who came into the world, not Jewry only, but the world, his buſineſs therefore was to ſave ſinners. 15. v. not profeſſing Jews only, but ſuch as were moſt notoriouſly without deſerving, poor Gentiles. Implying at the ſame time all this was couched in chuſing me, whoſe ill-deſerving exceeded all: and in this he gave pattern to thoſe, who by men were judged to have no claim at all on the fountain of goodneſs, viz. the Gentiles. 16, v. On this he builds his eminent celebration of the only wiſe God, that he ſhould diſplay ſuch extenſiveneſs of heart. 17. v. and then proceeds to his ſolemn charge to his ſon Timothy, 18, v. that he ſhould not conduct himſelf according to the narrow and contracted principles in which he had been educated; but keep the faith, 19, v. that his conſcience might be reduced to the government of what God ſhewed was his will, viz. that Gentiles ſhould be equally the ſubjects of his mercy as the Jews. The apoſtle knew it always was the deſign of God that Japhet ſhould dwell in the tents of Shem, Gen. ix. 27. and God had made him ſee and know that it was now to be fulfilled, in Gentiles being brought into the privileges of the viſible church, he therefore urgeth it on his ſon Timothy by every means as the determined object of divine counſels: and therefore a ſummary of what he and Timothy had to do, and this is the reaſon why he begins and proceeds in this ſecond chapter, with this matter of his faith full in his eye; inſiſting on it that Timothy ſhould not confine his prayers to the Jews, either as a nation, or as a church; but ſhould extend them conſtantly to all men, to Gentiles as much as Jews, and to kings which could not be among the Jews, at that time; the reaſon he aſſigns for all this, is, for this pleaſeth God, 3, v. whoſe will is, that all thoſe priviledges tending to ſalvation, ſhould be extended to Gentiles, juſt as they uſed to be indulged to the Jews; for he now intends Gentiles ſhall be ſaved as well as Jews, 4, v. and therefore they muſt have the means of knowing the truth, And then crowns all,

1. With a mighty argument to his purpoſe, drawn from the unity of the divine nature, 5 v. as if he had ſaid, there is but one God; the Gentiles are as much his creatures as the Jews, & his ſufficiency of power and grace are as equal to their caſe, as to that of the Jews, according to Rom. iii. 29. and they have as much to attract his good will.

2. He

2. He argueth equally from the oneness of mediatorship: there is but one mediator, and he always proposed his object to be world, not Jewry only; nay the place of his death, being without the walls of Jerusalem, as well as the avowed design of his mission, had an eminently promising aspect to the Gentiles. yea,

3. The object of his mediatorship in this world, determines the same point; this was not Jews, but Men. 5, v. now Gentiles are men, as well as Jews; therefore for Gentiles he gave himself a ransom, as well as for Jews, and so it appears from the tenor of the whole contest, that by giving himself a ransom for all, 6, v. there is no design to shew the efficacy of his death, as to the number of its individual objects; but that its general object was as much Gentiles as Jews, it will be proved to certainty, in the sequel, that every individual among either Jews or Gentiles were never actually savingly benefitted by that ransom nor ever will be, but that the Gentiles had equal advantages by it as the Jews, and as this is evidently the design of the text; what folly, must it appear for any to risk his imaginary expectation of eternal life, on this ALL? which has no respect to the individual objects of the ransom; but only affirms an equal general respect to Gentiles, as to Jews, to induce Timothy to comport with the revealed will of God in that case; and no longer restrain his views, prayers and labours to Jews only, as supposing they were the only objects of that ransom; intended equally for others, as for them.

Another text of scripture which some lean upon, who seem to want more support to their hope, than the God of hope has given them, is, 1 Tim. iv. 10. which is thus rendered, "the living God, who is the saviour of all men". On which we should observe,

1. That the word rendered saviour in this text is *soster*, which is commonly rendered by servator, i. e. keeper, or preserver, and not by salvator, which indeed is saviour, and that God is eminently the preserver of men, and therefore of all men, in common, is witnessed by Job vii. 20. and by Neh. ix. 6. where the preserving of every thing in heaven earth and sea, is equally ascribed to him, and the psalmist also says, "thou preservest man and beast", Psal. xxxvi. 6. by which we may determine, the saviourship named in this, 1. Tim. iv. 10. is equally displayed on beasts as men; yea, on the whole material creation, and as *Spelsius* observes in his war, Exer. Lib. 1. cap. 52. he is equally employed in preserving both

angels

angels and devils, we see then what ground those build on who expect universal salvation from this text.

II. It is not the manner of the scripture, to ascribe the salvation of men, immediately to the first person in the sacred Three. It is not consistent with the revealed order of operation, with those sacred personalities. But the stile "living God," of whom the Saviourship of this text is predicated, is known to be the emphatical distinction of the first personality. By Mat. xvi. 16. "Thou art Christ, the son of the living God." Also by John vi. 69. "We believe and are sure, thou art that Christ the son of the living God." It therefore follows that future salvation is not so much as thought of in this text.

III. Those who build their hope of universal salvation on this text, must suppose, either that some are saved without believing, or that the salvation of believers is a different thing in itself from that of others, because this text says "he is the the Saviour of all men, especially of those who believe". There is something in the salvation of believers, according to those men, specially distinct from that of others, and it must be their having faith, which some who are saved have not; or in the quality of their salvation, whereas in the true sense of this text, there is no difficulty; for God is indeed the preserver of all men; but he especially watcheth over, and cares for such, as by believing put their trust in him, so it appears, those who flatter themselves about a universal salvation, have no ground at all in this text.

In the next place our attention is called to a text of scripture upon which some venture their universal building, right or wrong; & which they have forced into the service of their imagination, and it is, I. John ii, 2. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." All we have to do here is to find the mind of God, in these last words, "the whole world." Now this expression is used variously in the Bible; let us carefully attend to it. The word in this text rendered *world* is *κοσμου*. But this word in Rom. xi. 12. means the Gentiles, exclusive of the Jews, as any one may see. But then we begin to see that this word in the text in question may not mean every body. And Mr. Leigh, Critc. Ver. Says it means the Gentiles in opposition to the Jews. It is certainly used in John. xv. 18. &c. For only a part of mankind; which will appear by turning to the passage. For it is used as a distinction

ſtinction for ſuch as oppoſed the Apoſtles. So we have another evidence, it does not mean all men, in John xvi. 8. The ſame word is expreſsly limited to unbelievers; excluſive of all who believe in Chriſt;—ſo in John xiv. 17. It is uſed for ſuch as cannot receive the ſpirit of truth; excluſive of thoſe who receive him, and in the 17, v. of the ſame chapter, for all except the diſciples, of courſe this word don't neceſſarily mean all men, it is uſed with like limitation, John xv, 19. and xvii, 9, v. it means thoſe for whom the ſaviour of man did not ſo much as aſk for alvation, and in I. Cor. vi, 2 it means only ſuch as ſhall be nnally judged by the ſaints, in Heb. xi, 7. he means only ſuch as were condemned by Noah's conduct in building the ark, it is ſaid with like limitation, II. Pet. ii. 5.

But we ſhall be told the expreſſion in this, I. John ii, 2. is much more emphatical, it is *peri colon ton Koſmon. For the whole world.* Yet we ſhall ſoon ſee to certainty, that other texts of equal authority prove, that this phraſe is no foundation for the notion of univerſal ſalvation. We are told, Rom. i. 8. that the faith of the Roman Chriſtians was ſpoken of "throughout the whole world." And yet every body knows, that thoſe who ſit in darkneſs, and ſaw no goſpel-light; even whole nations, who at that day, had neither heard, or thought of the chriſtian faith, are not included in this expreſſion. Of courſe, it is raſh, and dangerous, for creatures of yeſterday, and going before an inflexible and righteous judge, to build their hope of univerſal ſalvation on an expreſſion which the ſcriptures uſe in a limited ſenſe. "The whole world" through which the faith of a few believers at *Rome*, was celebrated, at that time, could not likely be more than the "Roman empire;" and it is probable that ſeveral heathen nations within that monarchy, never heard, thought, or concerned themſelves at all about the faith of a few individuals at *Rome*. Yet in ſuch a limited ſenſe is this phraſe uſed in the holy word. See I. John v. 19. "The whole world lieth in wickedneſs," and yet in the ſame verſe he expreſſes himſelf, the Parthian chriſtians, and all who are of God. So far therefore is this expreſſion from ſerving the purpoſe of thoſe who in a very miſtaken manner confide in it. Many other ſcriptures of the ſame ſenſe which uſe the word *all* inſtead of *the whole*, are evidently uſed, with like reſtriction. For as *Tarnovius*, *Jays*, *pas*, *all*, and *olos*, *the whole*, are indifferently uſed, the one for the other in the Bible. And every body knows the whole

of any thing, is all of that thing; and all is the whole; and are uſed ſo, except where reſtriction in their import is ſufficiently made manifeſt. Of courſe, no conſiderate man will draw concluſion, abſolutely univerſal, from univerſal expreſſions, till he finds whether the ſame authority or the nature of the caſe, has not reſtrained their real import. We may ſee an inſtance in Luke ii. 1. "There went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed." And yet it is obvious, that no more can be meant, than ſuch parts of the world, as were under CÆSAR's juriſdiction; which though it was extenſive, yet far, very far from being abſolutely univerſal. Juſt ſo it is with regard to the ſubjects of the chriſtian propitiation. They ſhall be a number beyond the poſſibility of numerical calculation. Rev. vii. 9. Yet no more than were elected to ſalvation from among men, and were called, juſtified and ſanctified, as will be proved hereafter. Another univerſal phraſe we have Mat. iv. 8. which is neceſſarily reſtrained, by a very figurative meaning. It is ſaid the Devil ſhewed to our Saviour "all the kingdoms of the world." But there is no ſpot in the univerſe which gives advantage to any corporeal eye-ſight to ſee ſo much; nor any viſive faculty in nature ſufficient for it.

So it is certain that none of thoſe who try to conſide in the univerſal form of expreſſion, in the text in queſtion; can give themſelves any aſſurance of ſafety in it, we find an inſtance of this kind of expreſſion in Rev. iii. 10. "I will keep the from the hour of temptation, which ſhall come on all the world, no doubt this hour of temptation was that moſt ſhocking ſcene of perſecution, practiſed by heathen Romans, againſt chriſtianity, for above two hundred years before Conſtantine the great, in what a reſtrained ſenſe is every man obliged to underſtand this expreſſion; when, long and bloody as it was, it could extend no further than the bounds of the Roman Empire? another inſtance of a like limited ſenſe, to a like unlimited phraſe is in Rev. xiii, 3. and all the world, wandered after the beaſt, but the vii, v. ſays he made war with the ſaints, did the ſaints wander after the beaſt? no ſurely! or if they did, did the beaſt make war with ſuch as wandered after him? then this univerſal expreſſion, can't be underſtood univerſally, we can get nothing then, drawing concluſions in ſuch caſes, which the Bible itſelf, will not warrant, nor the common ſenſe of conſiderate men, ſupport.

Let

Let us now confine a little more to the text in queſtion. He is the propitiation for the ſins of the whole world. Let me freely aſk the reader, do you think he is ſo for thoſe liars, deſcribed in the 4. v. who do not his commandments; and of whom he ſays the truth is not in them? is he the propitiation for the ſins of thoſe who walk not as he walked? 6. v. is he ſo, for ſuch as walk in darkneſs, even untill now? 9. v. is he ſo for ſuch as hate their brethren, walk in darkneſs, and know not whither they go, 11. v.? for ſuch as love the world, and have not the love of God in them? 15. v. nay, for ſuch as are totally governed by the luſts of the fleſh, the luſt of the eye, and by the pride of life, which the ſame apoſtle ſays are not of the father, but are of the world in oppoſition to the father? 16, v. the very ſuppoſition that all theſe are yet the ſubjects of that ſaving propitiation, is to make the ſcripture abſurd, inconſiſtant, and perfectly uninteligible, and he who holds this ſentiment, would be aſhamed to alledge any thing out of the ſame Bible in ſupport of it.

The truth of the whole affair is this; this epiſtle was written to ſuch Jews, as had been driven out of their own country by former perſecutions, and large numbers of them had found ſanctuary in Parthia, a country far from their own land, in the eaſtern part of Aſia, and having no communication with their native country, nor means to know how it fared with chriſtians there, ſince they left that land, and their brethren diſtreſſed with perſecution, inſpiration directs this apoſtle, to write them this epiſtle to inform them what the father of light had taught them, ſince their expulſion, and how the chriſtian intereſt ſucceeded, and among many documents, he tells them that chriſtianity was yet triumphant, not only among the Jews in a meaſure, but alſo among the Gentiles; inſomuch that contrary to all their old traditions, the true religion obtained, and remiſſion of ſins was granted equally to the Gentiles, as to the Jews, ſo that the propitiation was applied to, was evidently as effectual for the reſt of the world, as it was at firſt for thoſe Parthians, and many others among the Jews, therefore he ſays, "not for our ſins only, but for thoſe of the whole world," that is, juſt ſo for others where ver its doctrine comes, as it was at firſt for us. The apoſtle knew, that thoſe Parthians knew that only ſome of the Jews had ſaving benefits formerly by the propitiation; juſt ſo, ſays he it is now among the Gentiles. The world in common, whom we were wont to deem accurſed, and caſt of by God, have now the ſame priviledge as we had at firſt.

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The partition wall is now broken down, and to this ſenſe of *World*, whole *World*, all the *World*, &c. all the inſtances above quoted, and many others, perfectly agree, and in no other ſenſe of this, and other ſuch like paſſages of ſcripture, does the Bible agree, either with itſelf, or with providential executions. As ſurely therefore as the Bible is a ſyſtem, conſiſtent with itſelf, or with its faithful and univerſal executor, divine prodence; ſo ſurely this and no more than this, is the true conſtruction of the text in queſtion.

Another paſſage which has been wreſted out of its evident latitude to favor the deſired univerſality, is, Tit. ii. 11. "For the grace of God, which bringeth ſalvation hath appeared to all men." Every man who reads the Bible, and is attentive to what he reads, may obſerve this text refers to time then paſt, "hath appeared." But to all ſuch readers, it is evident enough, that at that time, the Bible and ſo its contents, had appeared to but a very few of mankind. And ſo it is certain at firſt ſight, that the device of ſalvation for all men univerſally, has no ſupport of this text. It was indeed true then, and ſo it is ſtill, that wherever the Bible comes, it appears plainly enough to all who are rationally attentive to what they ſee in it, that it is a ſcheme of grace, very free grace; and that eternal ſalvation is its object. And that by its grace, the worſt of men, may happily attain to that object. But it is juſt as evident from all parts of this divine ſyſtem, that it never deſigned every individual to that happineſs, as it is from the letter of this text, compared with thoſe times, that they had not attained to it then.

The next object of our attention muſt be a paſſage in Eph. i. 10. "That he might gather together in one, all things in Chriſt, both which are in heaven, and which are on earth." Alſo a paſſage of like import in Col. i. 20. "To reconcile all things to himſelf, whether they be things on earth, or in heaven." It is natural for mankind to diſtinguiſh between men and things. Theſe texts of ſcripture ſpeak of *Things*, *ta panta*, as if it was deſigned to admoniſh all readers, that they were ſo far from meaning *all men*; that they did not primarily and chiefly deſign any men at all. However a few remarks will ſhew us their intention.

The capital verb in the firſt of theſe texts, rendered *gather together*, is *anakephalioobaſſbai*. Signifiing to ſum up all into one ſum. ZARCHY, therefore renders it, *colligere omnia*

ſub

ſub uno capite. To collect all things under one head. BEZO and PISCATOR render it *in ſummam ac compendium redigere. To reduce to one compendious ſum.* The apoſtle having ſpoken of Jeſus in the foregoing context, proceeds to delineate the deſign of divine wiſdom reſpecting him; which was ſo to order every thing, that all the numerous prophecies, types and figures of Jeſus Chriſt, even from the beginning of the world ſhould all be ſummed up, and center in him; for the evident fulfilling of all ſuch prophecies, the ſupport of divine truth in them, and for the inconteſtible demonſtration of his being the real object.

2. Of courſe, it appears that *all men* cannot be the object of deſign in theſe texts, both becauſe *things* only are named, and not men at all, and alſo becauſe the univerſality, even of things, is limited and reſtrained, by the nature of their caſes. For,

1. Holy angels in heaven are not ſo gathered into Chriſt, and made to center in him, as ſome men, and all tipical things are.

2. An infinite multitude of things on earth, beſides all beaſts are neceſſarily excluded from the meaning of both theſe texts. Beſides, one character of devils, is, that they "go to and fro in the earth, and walk up and down in it. Job i. 7. Yet they are ſo far from being included in the import of theſe texts, that they do not deſire it, their deſtiny will not admit of it, and divine juſtice forbids it.

3. It is evident that all things abſolutely in heaven and earth cannot be included in the deſign of theſe texts; both becauſe a great many are naturally incapable of it; and becauſe it is abſurd to be ſuppoſed of ſome other. It is impoſſible for inſtance, that holy angels ſhould be included in this reconciliaton, becauſe they never hated any view of the divine nature and will.

4. The above ſentiments on the firſt of theſe texts are confirmed by the ſupplement in the 11th v. viz. In whom *alſo* we, the Epheſian ſaints, "have obtained an inheritance." This *alſo* ſhews that the Epheſian chriſtians were not in the above collection; for the ſuppoſition of it would make this paſſage tautologous, and abſurd. And to ſhew that by *all things* in the laſt of theſe texts, is not meant all men; a like ſupplement is alſo added including ſome of the Coloſſians, in the following verſe. So it is evident that the notion of ſalvation for all men, has no ſupport at all from either

either of these texts. The next portion of inflexible truth, in which some are seeking room for their notion of salvation for all men, is in Rom. v. 18. "The free gift came upon all men."

1. The assertors of universal salvation, ought to have been very sure that the word *all*, certainly means every individual of the kind, before they place such importance on it in this text, or any other. But in order to gain such certainty, they must make great alterations in the following scriptures, viz. Acts xxii. 15. Which says that Paul should be "God's witness to all men." But this is fully explained by the 21st verse. "I will send thee to the Gentiles." For when divine administrations and missions, which had been peculiar to the Jews, became common to Gentiles with the Jews, then they were common to all men, because Jews and Gentiles, were all men. Although there were innumerable multitudes of both sorts which Paul never saw; and to whom his testimony never did, nor ever will arrive. Especially those who never saw him in life, and have since passed into eternity, without the advantage of it. So also I. Thess. ii. 15. "They are contrary to all men." Yet surely not to themselves! nor in general to their own nation; but to the Gentiles, whom the Jews dispised and opposed in general; but not universally, for some Gentiles were well accepted proselites. Also Eph. iii. 9. Paul was to make "all men see the fellowship of the gospel-mystery." Yet surely, not such as he never saw, nor who ever saw or heard of him; which is much the greatest part of human nature, both before and since. But it is endless, as well as needless, to multiply instances of the use of these universal phrases in a very partial and limited sense. And is it the part of any rational being to venture eternity on so precarious a foundation?

2. But the true key to this text is the words *even so*. For this text contains a noted parity between the first and second Adam; shewing the medium through which justification flowed to some by the second Adam, was of the same kind, with that by which condemnation flowed to all men, from the first Adam. But what was that medium in case of the first Adam? The answer is *federal headship*. Now put the words of equation, or correspondency, *even so*; and then we shall see the truth of the text, viz. As all who were in the first federal headship, suffered by the offence

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of one; *even ſo.* Juſt ſo, all who were in the ſecond federal headſhip, live by the ſecond Adam. And this is the plain ſenſe of another text by which many through inattention ſeem to be ſeduced, viz. I. Cor. xv. 22. "For as in Adam all die, *even ſo* in Chriſt ſhall all be made alive." For a federal headſhip was the only mean of imputation, in the firſt caſe; *even ſo* it was in the laſt. So that all thoſe who are in the covenant of works are dead in Adam: juſt ſo, all who are in the covenant of grace are alive in Jeſus Chriſt. So it appears that theſe two *alls*, are meaſured by the medium of connection with their reſpective principal. And ſo we ſee that want of attention to the word of truth, or a worſe cauſe, has occaſioned all the confidence about univerſal ſalvation on this text of ſcripture.

Another holy expreſſion, which much againſt its own mind, has been preſſed into the ſervice of univerſal ſalvation, is, Luke ii. 10. In which the angel ſaid to the ſhepherd, "I bring you good tidings of great joy, which ſhall be to all people." The inſpired expreſſion is *panti tœ laœ.* Which is *omni populo*; to every people. A very general expreſſion. BEZA, ſays in Mat. iv. It is not ſimply univerſal, but indefinite. And ſo this univerſal particle is uſed, I. Cor. x. 23. where the apoſtle ſays, "all things are lawful for me." Of which every body knows it is not meant of abſolute univerſality. It is ſeveral times uſed with like limitation, I. Cor. ix. 22. and exceeding often elſewhere. So Chriſt is ſaid to heal "all diſeaſes," Mat. ix. 35. That is, ſome of all kinds; to ſhew that none exceeded him, either by being of long ſtanding, or great malignancy. In a like general ſenſe, the angel's tidings were matter of great joy, not to the Jews only, among whom the holy Babe was born; but to all people, to Gentiles as well as Jews, without one thought of reſpect to every individual of any people. So when any great good occurs to a country or people, it is matter of great joy, although a thouſand individuals are not benefitted by it; as independence to America: though male-contents count it the æra of their ruin. Its being matter of great joy to all people, that the Meſſiah was born in Bethlehem, is no evidence that every perſon will have ſaving benefit thereby; it was matter of great joy to the angels themſelves; but they had no thought of ſalvation thereby. But it being the very higheſt inſtance of benevolence, demanded great joy from all people, without regard to ſo little

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tle an object as perſonal benefit; though it were that of ſalvation by it. In this view the paſſage in queſtion agrees with all the reſt in the Bible; and with all the reſt of the Bible agrees to reject the crude imagination of ſalvation for all men.

Another portion of conſiſtent truth which has been adduced to ſupport the above antiſcriptural notion of ſalvation for all men, is, I. Tim. vi. 13. "I give thee charge in the ſight of God who quickneth all things." Doubtleſs every judicious reader, will judge the abettors of this notion of ſalvation of men, are ſtraightened for encouragement from the Bible, when they alledge ſuch a paſſage as this for their ſupport. But all who are taught of God to guard againſt dangerous ſubtilties; ſhould be thankful that men are not able to bury ſuch a ſnare deep, nor guard it with one good divine evidence. The inſpired expreſſion in this text is *zwopoiountos ta panta. Who maketh all things alive.* On which obſerve,

I. This text relates not to men, but to things. At leaſt, no more to mankind, than to all other creatures, which receive life and quickning from God, the univerſal Quickner. Therefore this ſame word is uſed Rom. viii. 11. For the efficatious cauſe of the reſurrection; becauſe exerted on mere matter, to cauſe life and motion to commence where it was not. Again it is uſed, I. Cor. xv. 36. as having equal reſpect to the germination of wheat after ſowing, as to the raiſing of dead bodies at the laſt day. It is uſed alſo, Rom. iv. 17. As importing the efficacy by which ability for coition was revived in Abraham; and by which creation itſelf recieved exiſtence.

II. The word here rendered *quickneth* ſignifies *to make alive.* And ſo has no relation to the caſe which it is named to ſerve. And Chaucer, one of the ancients ſays, there is no place in the New Teſtament, where it does not ſignify, *vitam accipere, quæ quis non habebat.* Leigh in verb. i. e. to recieve a life which the ſubject had not before. It is admirable therefore that this text ſhould be thought of, as a ſupport to the above named doctrine.

Now we muſt attend to what is named for the ſame purpoſe in Rev. v. 13. The ſum of which is, "every creature in heaven, earth, and under the earth, and in the ſea, ſaid, bleſſing and honor and glory and power, be to him who ſitteth on the throne, and to the Lamb for ever and ever."

ever." And does the reader think that every great celebration of God and the Lamb implies the salvation of all men? But we have often been told, that the argument which proves too much, doth in fact prove nothing at all. Now if all the actors in this notable triumph, are supposed to be the subjects of the great salvation; then not only all men, but all the angels in heaven, nay all the beasts on earth, and monsters of the deep, are as much the subjects of that salvation as men. Some indeed have so far disintangled themselves from the restraints of common sense, and also of the word of God, as to pretend salvation finally for devils; but what have beasts, either by land or sea to do with it? And it is as certain holy angels are not saved by the cross of Christ. So that this argument engrosseth much more than can be true; and consequently answers no purpose at all; except to display a disposition for trifling with sacred things, and to anticipate a certain shame and confusion of face.

Besides the word rendered *Creature*, in this text is *Ktisma*. And I. Tim. iv. 4. using the same words, says, "every creature of God is good." Where it evidently means our daily food, or common means of nourishment. By which it might seem; the triumph of the text in question is somehow ascribed to the material creation. And so it is a figure of speech called *Anthropopathy*, by which the passions and affections of men are ascribed to inanimate things; which is exceedingly common in the Bible. The prophet Isa. lv. c. 12. v. having commemorated many great works of God to his people in that state of the church; and given assurance that he would send the Messiah to them; first describes their joy, and then carries over their affections to the material world, and says, "the mountains and hills shall break forth into singing; and all the trees of the field shall clap their hands." Just so the text in question employs the material creation in praise of the Lamb's appearing to open the *Codex fatalis*, or book of God's decrees and purposes respecting his church. And it is truely admirable that the followers of theirs own *Ignis fatuus*, about salvation for all men, have never called to mind that trees are a noted *Hieroglyphic* for men; and so confidently supported their cause by the last text abovementioned, because it is there expressly said "that all the trees shall clap their hands" on the news of the Messiah's undertaking. Perhaps this and a thousand other such like figurative expressions, are in reserve, for the next sett of evidences to

ſupport the cauſe. And doubtleſs there will be time enough to advance them all before God's ſealed ones ſhall be ſeduced. This ſame word is alſo uſed James i. 18. where the apoſtle draws a parallel between thoſe among men, whom God will accept to ſalvation, and the firſt fruits under the law. Now only the firſt fruits, under the law were offered to God; they were his portion of all the fruits of the field. And this was the figure of thoſe among men, who ſhould be ſaved. Therefore we read, Rev. xiv. 4. "Theſe are they which follow the Lamb whitherſoever he goeth; thoſe were redeemed from among men, being the firſt fruits to God and the Lamb." Therefore,

1. It appears, that the text in queſtion is ſo far from ſupporting the doctrine of ſalvation for all men, that it ſays not one word diſtinctly about men at all. But in order to celebrate the dying love of Chriſt, for his *firſt fruits* among men; the creation in general is animated with ſongs, and made to ſecond the ſhouts of thoſe who are redeemed in praiſe of their redemption.

2. And the reaſon of this form of triumph is 3. v. becauſe inquiſition had been made through all created nature, for ſome one, able to open the abovementioned book of God's deſigns, and execute its import; but none was found able, till the lion of the Tribe of Judah appeared. And as all creatures are ſome way intereſted in the ſovereign determinations of God concerning this world; ſo the nature of their caſe is repreſented, by this univerſal triumph; importing now we ſhall all know the true ſtate of things, and the whole of divine counſels about us: and as "the Lord is righteous in all his ways;" ſo no fear of the conſequence; for if our nature and taſte are not ſerved, and fully ſuited by every execution; yet two things are infallible; and both worthy of a God, and both worthy of higheſt acclamations from us all: viz. His own honor, and the general good of the creatures, are both ſecure.

Another portion of ſcripture by which ſome indeavor to ſupport their notion of ſalvation, is, I. Cor. xv. 27. "He hath put all things under his feet." On which obſerve,

1. The word of action in this text is *upetaxen*. Which ſignifies that God put every thing in its proper place and order, under the dominion of the Lord Jeſus Chriſt; and according to this appointment, he rules the world, the ſeaſons, the beaſts of the field, the wilderneſs, and the ſea.

And

And ſo this text is a comment on the words of Chriſt. Mat. xxviii. 18. "All power is given me, in heaven and earth." And can of courſe, no more imply ſalvation for all men, than for the brutal world, and holy angels. Beſides,

2. This conſtruction of the text is confirmed by what followeth; which ſhews that nothing was excluded from this abſolute ſubjection to Jeſus Chriſt, but the Father only.

3. This text verifieth the royal prophecy, Pſalm vii. 6. "Thou madeſt him," viz. Jeſus Chriſt; "to have dominion over the works of thy hands; thou haſt put all things under his feet." Which confirms the object of this text, to be the material creation. And ſo it is immediately examplified by the Pſalmiſt; 7 & 8. v. "All ſheep and oxen, yea and the beaſts of the field; fowls of the air, and fiſhes of the ſea." Which may guard all people againſt the abuſe of this text.

4. Therefore the ancients rendered this Greek word, not be obedient, as of intelligent ſubjects; but *be ye ſubject*, as implying mere abſolute dominion; and ſome of them paſſivly, *be ye ſubjected*. And Heb. ii. 8. ſupports this conſtruction. "Thou haſt put all things in ſubjection under his feet; and haſt left nothing that is not put under him." Therefore ſuch as ſupport their notion of ſalvation of men from this text, muſt either mean that the material creation is the ſubject of chriſtian ſalvation; or they uſe ſcripture without conſulting its import. But ſuch as fear God, will not trifle with his word, nor careleſsly deceive their fellow men.

The Second PART

Containing a Miſcellany of evidential Sentiments, ſhewing the Vanity of the Pretence, that all Men will be ſaved; as alſo the Abſurdity and Impoſſibility of ſeveral other Tenets involved with that of univerſal Salvation.

I. THOSE who propogate the notion of an univerſal ſalvation of men, find it neceſſary to ſtudy an evaſion of that eſtabliſhment of God. I. Theſſ. i. 8. 9. Which aſſures us that all thoſe "who know not God, nor obey the goſpel of his Son, ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power."

Now theſe men cannot force themſelves into a confidence, that all men, will in this life have the neceſſary qualifications

tions to pass immediately into glory after death; and so necessarily must take place among the damned. But rather than their decree for the saving of all men should fail, they have it seems, agreed to set aside the decree of their Maker; and promised the unbelieving, most prophane, and finally impenitent, a discharge from that place of torment, to which they allow they must first go: after they have endured punishment for a certain duration, according to their demerit.

Now we should attend to a few Points, that we may see if these Things are so.

I. They say there is no text of scripture which necessarily implies eternal punishment. And they insist that neither the Greek *aioon*, or Hebrew *gnolam* doth sufficiently prove against them. Now though it will soon be proved that these words incontestibly signifying absolute eternity often in the Bible; yet it is to be noted especially of the first of them, that it does not always signify so; but signifieth the duration of its subject. be the same longer or shorter. Therefore when the subject of which this word is predicated, is of interminable duration, either by its own nature, or by appointment, in all such cases the import of this word is necessarily eternity. This must be further cleared by instances of its divine use.

As to the Greek *aioon*, and its derivatives, the reader may see the divine use of them in the following instances. Mat. vi. 13. useth it thus "for thine is the kingdom and the power. and the glory *Eiston aionas*, *forever*." Now if the reader judgeth that the subject, of which this word is predicated here, viz. The kingdom, power and glory of God is of quite endless duration, then he will allow that such is the import of this word in this case.

It is also used Mat. xii. 32. describing the nature and consequence of the sin against the Holy Ghost; concerning which, this text saith, "it shall not be forgiven him, viz. The sinning person, *oute en toutoo too aiooni, outa an too Mellonti. Neither in this world, nor in that to come.*" Here our adversaries triumph, because *aioони* is rendered this world. But it is easy enough to understand the mind of the text, it shall not be forgiven him as long as this world lasts, nor as long as the next lasts. And does not this sense extend to eternity? For this is plainly a *Periphrasis*, of the irremissibility of this sin.

This

This word is alſo uſed Mat. xxi. 19. about the curſed fig-tree, "Let no fruit grow on thee henceforward, *eis ton aiona*, *forever*. Does the reader think that fig-tree has ever come to life again? Or is he not ſufficiently ſatisfied it never will? But then the duration of this ſentence is quite interminable.

Another inſtance of the uſe of this word is Mark iii. 29. "He who blaſphemeth the Holy Ghoſt, *hath never forgiveneſs*, *eis ton aiona*. This prohibition of forgiveneſs extends through all duration. And does not this neceſſarily point the idea of eternity? This ſenſe is confirmed by the next words *alla enotbos eſtin aioonion Kriſeos*. *But is held faſt by the eternal judgment*. Beza ſaith *tenebitur judicio*, *he will be holden by the judgement*. As long therefore as that judgment of the unchanging God laſts, ſo long that tranſgreſſor will be holden. And is there any alteration in the judgment of God? The judgment of God is neceſſarily according to truth, Rom. ii. 2. And it muſt ſtand as long as power and right attend it; but the power and right of God are coeval with his nature. So therefore is this ſentence.

This word is again uſed John iv. 14. "He who drinketh of the water I ſhall give him, ſhall never thirſt;" i. e. thirſting is excluded, or prevented to him, *eis ton aiona*, *forever*. And is not this a deliverance quite interminable? This ſenſe is confirmed by what follows. "But the water that I ſhall give him, ſhall be a well of water ſpringing up, *eis zooaen aioonian*, *to eternal life*. If then the water of life is of eternal efficacy, eternity is certainly the import of this word.

So alſo, in John vi. 51. If any man eat of the living bread which came down from heaven he ſhall live *eis ton aioona*, *forever*. And if there is no end to *forever*, then eternity is the import of the word here alſo.

So John vi. 58. He that eateth of this bread which came down from heaven ſhall live *eis ton aioona*, *forever*. If then the bread of life has eternity in its virtue, ſuch import is in this word.

It is alſo uſed John viii. 51. and confirmed with "verily verily, if any man keeps my ſayings he ſhall never ſee death." The inſpired expreſſion is *eis ton aioona*, and if to never ſee death; neceſſarily implies eternity of life: then ſo this word means.

It is twice uſed in John x. 28. "And I give them *zooaen aioonian*, *eternal life*;" and it is confirmed by adding, "and they ſhall

ſhall never periſh;" the words are *eis ton aiona.* And if this text implies eternal exiſtence, then that is the import of *aiona.*

Alſo John xi. 26. "Whoſoever liveth and believeth in me ſhall never die." The words are *eis ton aiona.* And if never to die neceſſarily implies eternity of life, then this word implies eternity.

Once more John xii. 34. "We have heard that Chriſt abideth *eis ton aiona, forever.* As plainly then as eternity is aſcribed to Chriſt; ſo plainly it is imported in this word. Leigh's Crit. Sac. in Verb. ſays it ſignifies *Eternity.* And that the ancients held that puniſhment eternal, on which this word was predicated. And this is evidently the ſenſe of the word in the abovementioned. Mat. xii. 32. and Mark iii. 29.

And as to the Hebrew word *Gnolam*, the critick abovenamed ſays it deſigns "abſolute perpetuity, eternity;" when it affirms of God, or things in their own nature eternal; and it will be ſtill further proved in the ſequel, that future puniſhment is ſo. The abovenamed Reply obſerves that the import of thoſe words is meaſured by the ſubject to which they apply; if to the Jewiſh ſtate of the church, or its ordinances; the mountains, &c. The durability imported in theſe words is equal to that of their ſubject. So when they apply to God, his gracious covenant, or the future ſtate of exiſtence, they import duration equal to their ſubject. And it has been proved by plain texts, that the above Greek word often neceſſarily means eternity. Therefore the ſchoolmen ſay, that wicked men are juſtly puniſhed *in æterno Dei*, who have ſinned *in æterno Deo.* i. e. They ſhall be puniſhed through eternity, as meaſured by God, who have ſinned through their whole life here. And this Hebrew word certainly means eternity in the moſt abſolute ſenſe in Pſalm x. 16. "The Lord is king for ever and ever." And in Exod. xv. 18. "The Lord ſhall reign for ever and ever." Beſides,

II. Sinful men are of a totally depraved nature, and a totally morally depraved nature; as ſuch, cannot poſſibly be happy; happineſs muſt be according to conſciouſneſs. If conſcience witneſſeth only of moral evil, it can only accuſe without ceſſation; and ſo give ſenſe of miſery. Beſides, ſuch ſubject can receive nothing but penalty in a righteous government. And ſo both from itſelf, and from the government over it, muſt be miſerable. And this caſe

muſt

muſt be as durable, as the internal propenſities of man. If then his time of probation is ſpent in ſinning, the nature of his caſe will make him miſerable as long as his nature laſts.

III. Such a nature, retaining its predominant propenſities, cannot ceaſe from ſinning; its own propenſities will act out their own nature; and of courſe, ſins will, and muſt encreaſe during exiſtence. And ſo there will be the ſame ſort of reaſon for infliction of puniſhment, as at firſt; and this is the natural ſubjective reaſon, for puniſhment at all, and for the eternity of it.

IV. The demerit of ſin, is meaſured by its object, the direct object of ſin, is the holy law, its ultimate object is the divine nature; both are of perfect, unlimitable, and ſo eternal rectitude and goodneſs. Exactly anſwerable thereto is the demerit of their contempt. But the ſinning ſubject is very finite; conſequently puniſhment cannot be adequately endured, but by duration equal to its object. And this is the natural objective reaſon for the neceſſarily endleſs duration of future puniſhment.

V. Of ſome ſinners it is ſaid Heb. vi. that it is *impoſſible* to renew them to repentance. And will any dare to hold, that it is not only poſſible, but certain, that ſalvation ſhall be had, where God their Maker, has ſaid it is *impoſſible*?

VI. They talk of ſome making atonement for their own ſins, by ſuffering an anſwerable ſpace in hell. It will be no honor to Jeſus Chriſt, for ſuch to arrive at, and dwell in heaven; for thereby they get only what they have earned, and deſerved. They do not arrive there by Jeſus Chriſt's merit, but by their own. They have ballanced the account with divine juſtice, by their own ſufferings. Perhaps the reader will judge this is another inſtance of the devils ſcheme acted over again. "Ye ſhall not ſurely die, but ye ſhall yourſelves *be as Gods.*"

VII. The following ſcriptures abſolutely fix the eternity of future puniſhment, viz. Mat. xxv. 46. "Theſe ſhall go away into *Kolaſin aiwnion, everlaſting puniſhment. But the righteous eis zwhn aiwnion, into life eternal.* The antitheſis fixeth the equality of theſe two repreſentations of eternity. The ſame word, which generally ſignifies eternity, as has been proved, is equally uſed for them both. Therefore they are both of equal duration.

So

So Jude vii. "The people of Sodom and Gomorrha are set forth an example, suffering the vengeance *puros aioniou*, of eternal fire." They could not be an *Example*, unless others in like case were to copy it out. This text therefore fixes certainty to eternal punishment.

Also I. Peter i. 25. "The word of the Lord endureth *eis ton aiona*, forever." And doubtles his word of sentence on vessels of wrath, as well as on any other word.

Again, II. Peter ii. 14,—17. The apostle speaks of some as "cursed children, for whom is reserved the mist of darkness *eis aiona*, forever." Now the word called *cursed* here is *kataras*. But this word is the measure of the import of Christ's death, in Gal. iii. 13. He was made a curse. If that was infinite, the idea of infiniteness is contained in this cursedness; which for a mere creature to endure, necessarily requires eternity.

And Rev. xiv. 11. speaking of the worshippers of the beast, saith, "The smoke of their torment ascendeth, *eis aionas aionas*, forever and ever;" as if eternity was multiplyed into itself, to denote an absolute incomprehensible duration, which must be absolute eternity. But some may imagine the assertors of universal salvation do not mean to include Papists. But pray why not? are not Papists men? And many of them far from being the greatest sinners, for want of the clearest light. Besides, these Universalists have adopted some badges of Popery, besides their acknowledgement of purgatory; which should induce them to be tender of their brethren the worshippers of the beast; however terrible the last mentioned text is to all who simbolize with them.

And Rev. xix. 3. speaking of the same sort of men, under the character of a great Whore who corrupted the earth, by corrupting the word of God, and seducing men; saith, "And her smoke rose up *eis tous aionas ton aionoon*, forever and ever." A like emphatical description of duration quite endless, as before.

Though there are innumerable passages of scripture, wherein God, who can not lie or deceive, has determined the point of the eternity of future punishment, yet the last to be named now is Rev. xx. 10. saying, "And the devil who deceived them," viz. The innumerable multitude from all quarters of the earth, which shall constitute the army of Gog and Magog; "was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented

mented day and night, *eis tous aiwnas toon aiwnwn*, forever and ever." Doubtleſs theſe therefore will not be ſaved. And the reaſon of the caſe, concludes againſt all their abettors. And ſuch as have any mark of the beaſt, or falſe prophet about them, had need be ware. For the duration of their puniſhment is quite interminable.

III. The third of theſe miſcellaneous ſentiments is, God ſwore in his wrath, that ſome ſhould not enter into the reſt of Canaan. Pſalm 95. 11. But he has told us Heb. iv. 11. that their failure was example to us, by which to take heed leaſt we enter not the heavenly ſtate, which was the antitype of Canaan's reſt. If then that affair was all type of this; then the oath of God barrs entrance now to the ſame ſort of men; and ſo 'tis as impoſſible all ſhould be ſaved, as the oath of God be broken.

IV. Judas went *eis ton idion ton topon*, *to his own place*. The words import properly, he went where he belonged. Property is founded in right. God is the vindicator, never the violator of right. If then Judas's right is there, he muſt remain there, for "far be it from God, that he ſhould do iniquity." Job xxxiv. 10. But then all men cannot be ſaved; nor can Judas be releaſed from his poſſeſſion; but of courſe it muſt be eternal.

V. The ſouls of the Antideluvians are ſaid to be in priſon, I. Pet. iii. 19. i. e. in *infirno*. Leighs, crit. Sac. in Hell. The word is, *Phulakee*, a place of cuſtody, not a place of releaſe and diſcharge; it is rendered by *Carcer*, a priſon; and it is ſuch a burning priſon, as the breath of the Lord, like a ſtream of brimſtone doth kindle, Iſa. xxx. 33. and this breath of the Lord is not liable to ceſſation; it is neceſſary breath, and therefore muſt be eternal. From this priſon none can come forth, till they have paid the uttermoſt farthing. Mat. v. 25 But for a finite being as man, to pay the uttermoſt farthing of an infinite debt, neceſſarily employs eternity, as has been ſhewed. Therefore all men are not ſaved; nor can thoſe who periſh be diſcharged.

VI. Mat. xxvi. 24. Says of Judas "it had been good for him, if he had not been born." But if in any future period of duration, he ſhould be diſcharged from his own place, and enjoy the happineſs of the heavenly ſtate thenceforward forever; then this text would be evidently not true; for a perfect bleſſedneſs, for a thouſandth part of that happy duration, muſt be in ſome ſenſe, infinitely better than ne-

ver to be born. So the Univerſaliſts have the choice now, to charge themſelves, or the author of the Bible, with a wrong view of this matter.

VII. In Luke xvi. 26. it is ſaid, "there is a great gulph fixed between the happy and the miſerable." And it is a gulph which is unpaſſable. The inſpired words are *Mega Chaſma eſtermignenon*, i. e. *firmiſſimum Dei Statutum*, or *a ſtatute of God moſt firmly eſtabliſhed* ſo firmly that it is quite inviolable. But how then ſhall any ſoul come from among the miſerable, as long as divine ſufficiency for maintaining this gulph continues?

VIII. In Mat. xxv. 41. the final ſentence of baniſhment from the preſence and enjoyment of God is in theſe words: "Depart from me ye curſed, into everlaſting fire prepared for the devil and his angels." On which we may note,

1. The word in this ſentence rendered everlaſting, is *aionian*, which has been proved already to ſignify eternal, in its utmoſt ſenſe.

2. And this notion of the word, is confirmed by its allowed derivation, from *aei*, always, and *oon*, being, naturally therefore implying *to be always*. And ſurely *always* is forever.

3 The word rendered curſed is *Kateſrameneoi*, which is *devoted*; finally and forever given up.

4. This devotion is to the ſtate, portion, and puniſhment of the devil and his angels. Of courſe, while that ſtate of puniſhment is the portion of the devil and his angels, theſe devoted ſouls muſt inhabit with them. Either therefore the damnation of devils is limited, or that of wicked men is unlimited. For the latter are given up to the very ſame place and portion as the former.

5. The very notion of *burning* in theſe figurative deſcriptions of hell, implies ſenſible hopeleſſneſs, or knowledge of interminability of ſuffering. If there was a poſſible hope of eſcape, or terminability, the eſſence of this idea of *burning*, would ceaſe. Thoſe ſufferings would be very great, but not *burning*. That the notion of burning implies abſolute deſparation, appears,

1ſt By the parity between the burning fire, and the knawing worm. Mark ix. 44. Iſai. lxvi. 24. They are of equal efficacy and duration. Make the fire quenchable, and the worm inſtantly ceaſes to knaw. This worm is conſci-

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ence ſenſible of guilt and puniſhment. But the remonſtrances of conſcience are always according to light from God. The wicked in this life have the fire and the worm, but not *burning Fire*, nor *never dying Worm*. But when the worm gets to be *Outeleuta never to be finiſhed*; then the fire alſo becomes burning fire.

2. It appears from the corroſiveneſs of burning fire, that fire exiſts in a thouſand inſtances, where it is not burning fire. But as ſoon as it is burning fire, it corrodes. 'Tis abſolute deſperation, or knowledge of interminability of ſuffering, that corrodes and totally deſtroys all ſelf enjoyment or hope; and this is abſolutely burning. Therefore the Bible ſpeaks the thing as it is, everlaſting burning!

So the Univerſaliſts have not only deviſed an eſcape finally from the ſufferings to which GOD has aſſigned the wicked hereafter, but they have quenched the *burning* fire while they are in puniſhment, and alſo prevented the preying worm. But is not all this a daring oppoſition to divine eſtabliſhment? And as penalty is the ſupport of all law, ſo they have by this means enervated, and made void the laws of GOD. And we know what is the portion of ſuch—they ſhall have their part taken out of the book of life, out of the holy city, and out of the bleſſings written in the goſpel. And they who add their own imaginations to things written in the Bible, God ſhall add to them the plagues written in the holy book. Rev. xxii 18—19. Nay,

GOD has expreſsly and repeatedly declared, That this burning fire *never ſhall be quenched*. Mark, ix. 43, 44, 55, 48. alſo, Iſaiah lxvi. 24. In all which paſſages the immortality of the worm, and the unquenchableneſs of the fire, are exact parrellels, which is inconſiſtent with ſalvation for all, and with any diſcharge from puniſhment.

XI. If ſin in veſſels of wrath fitted to deſtruction, is quite connatural to them, then either they muſt be converted in Hell, or never be diſcharged from it: but converſion is a work of grace any where, and no ſuch diſplay of grace, can at all be expected, but according to the words of grace, in the Bible; but there is not one word in the Bible, about diſplaying ſuch grace in Hell. Therefore there never will be any diſcharge from that ſtate of puniſhment.

X. If it is neceſſary for the glory of God that any ſhould be puniſhed with deſtruction from the preſence of the Lord, according to II. Theſſ. i. 19. then it is at leaſt, equally neceſſary,

neceſſary, that ſuch deſtruction ſhould be everlaſting: But it is neceſſary that ſome ſhould be puniſhed with deſtruction from the preſence of the Lord, this our adverſaries confeſs. Therefore it is at leaſt, equally neceſſary, that ſuch deſtruction ſhould be everlaſting. For,

1. The word of inſpiration in this text is *aionion*, which, as has been proved, is genuine evidence, that the judgment of God is, that it ſhould be everlaſting.

2. Every reaſon for puniſhing any with deſtruction from the preſence of the Lord at all, makes it at leaſt, as neceſſary to continue the ſame execution forever, if the execution of this puniſhment at firſt, was neceſſary as a reward of evil deeds, then as long as evil deeds continue, the reaſon of this execution continues. But there can be none but evil deeds in Hell; therefore the reaſon of that puniſhment can never ceaſe. If this puniſhment was inflicted at firſt, in honor to divine juſtice, then as long as divine juſtice remains the ſame, ſo long the reaſon for this puniniſhment remains. If this execution was made at firſt, to teſtify Gods abhorrence of ſin, then as long as that abhorrence remains, this execution muſt remain. God, right, and the moral nature of things, never change: whatever therefore, in the nature of God, of right, or of morality, induced and juſtified the firſt execution in this caſe, will at leaſt, juſtify it forever. *In liſdem Caſibus eadem eſt Ratio*, in like caſes the ſame reaſon obtains. No evaſion can be made from this argument, but that the damned, will in ſome period of their miſery ceaſe from ſinning, and ſo may be diſcharged. Againſt which ſuppoſition the following things lie, viz.

1. Such ſuppoſed ceſſation from ſinning, muſt be from a motive *ab intra*, or *ab extra*, *from within*, *or from without*; from within, it cannot derive without a new heart, and there is not one indication in the word of God, or nature of things, that a new heart will be given in hell, if there was, the neareſt proſpect of good to ſome men, would be their ſpeedy arrival among the damned; and from without, this ſuppoſed ceſſation from ſinning cannot derive: both becauſe the applications of redemption are peculiar to this life, according to the Bible; and becauſe the wrath of God, and nothing elſe is revealed reſpecting the damned; and laſtly, becauſe the oath of an unchanging God barrs all hope, Heb. iii. 11.

2. Another thing which lies againſt the above ſuppoſition is, their old ſinful habits having full poſſeſſion of their nature, muſt

must continue, while that endures; alſo their old ſins, having in their nature eternal demerit neceſſarily bind to an eternity of ſuffering. The intrinſic malignity of all ſin is meaſured, by the revealed dignity of its object. An offence committed againſt the known authority, and dignity of a prince, by his ſubject, differs vaſtly in its intrinſic malignity and demerit, from that of the ſame action materially againſt a peaſant. As much groſſer is the caſe before us, as God is above a fellow ſinner; now this difference is in all views quite infinite. Such therefore is the demerit of all ſins againſt God, and how ſhould the ſubject poſſibly open a new account, while the old remains neceſſarily unballanced.

3. The very nature of all diſappointed, diſpleaſed and tormented ſpirits, is ſelf-vindication, ſelf-excuſing, and to conceive accuſing allegations againſt the ſource of their trouble. This is obvious, both to obſervation and ſenſation; but all this is eſſentially ſin, and wickedneſs againſt God; yet ſuch ſin and wickedneſs muſt from the nature of the caſe, eternally employ the damned, without exception of one ſenſation, or act of volition; till they become cordially pleaſed with the pains of damnation, and if this is perfectly impoſſible, then it is equally ſo, that ſuch ſin and wickedneſs ſhould ceaſe, or their conſequently deſerved puniſhment.

XI. If eternity of puniſhment, on ſuppoſition of its certainty, is an infinite good in the intelligent ſyſtem; then to deny the eternity of puniſhment, is to deny what is an infinite good in the intelligent ſyſtem. But an eternity of puniſhment, ſuppoſing it to be certain, is an infinite good in the intelligent ſyſtem. Therefore to deny the eternity of future puniſhment, is to deny what is an infinite good in the intelligent ſyſtem. Now that future eternal puniſhment is ſuch infinite good, ſhall be proved.

1. If for thinking beings, ſubjects of a ſupreme perfect government, to be made circumſtantially acquainted with, and well aſſured of the mind of their Supreme, and the deſigns of his government, is an infinite priviledge; and an infinite priviledge is an infinite good; then the conſequence avails: But for ſuch ſubjects to be ſo informed and aſſured of the mind and deſigns of their Supreme, is an infinite priviledge, and ſuch priviledge is an infinite good: Therefore future eternal puniſhment is an infinite good in the intelligent ſyſtem. So that if it was not made certain, 'tis moſt deſirable that it ſhould be ſo. But a belief of divine perfections, and that

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his government, and whole plan, are juſt like himſelf, in propriety and righteouſneſs, implies a belief, that every deſirable and perfect good for his ſyſtem is contained in it; and that for ſuch ſubjects to be ſo made acquainted with, and aſſured of the mind and deſigns of their Supreme, and of his univerſal dominion, is a priviledge, will not be denied; nor will any deny it to be an infinite priviledge, who believe ſuch Supreme to be infinite in all views, and who believe the nature and deſign of his government to be of infinite importance to the ſubjects of it. And doubtleſs the ſame light will determine all who have it, that ſuch an infinite priviledge is an infinite good. But then it follows, that future eternal puniſhment is an infinite good, in the intelligent ſyſtem, as plainly as either the nature and reaſon of the caſe, make it evident to be true; or as the word of GOD ſhews it to be certainly a part of his plan. Both which have been proved already.

2. That which has infinite weight, from its own nature, to prevent infinite evil, both moral and penal, and to commend and urge infinite good, both ſubjectivly and objectivly, to enteiligent creatures, is itſelf an infinite good to them: But the conſideration of future eternal puniſhment, is from its own nature, of ſuch infinite weight; therefore it is an infinite good to ſuch creatures. For it is an argument of infinite weight againſt all ſin and its conſequence; and for all good and happineſs forever. Conſequently thoſe who deny it, remove a mean of infinite weight, for the good of mankind and the glory of God.

3. If future eternal puniſhment has influence to the honor of God, and of all divine objects it is an infinite good; but the former is true; therefore ſuch puniſhment is an infinite good in the ſyſtem.

1. It is an everlaſting monumental evidence, that there is no unrighteouſneſs in God. And that which ſupports the honor of infinite righteousneſs, truth, and goodneſs, is itſelf, for that reaſon, infinitely good. God has well informed men of the nature and demerit of ſin; and has given aſſurance that in caſe of diſobedience, he would aſſign them, to this very puniſhment; which is therefore the proof in fact, that "juſt and right is *he*." Whereas the denial, and removal of this evidence, caſts the reproach of falſhood, and deluſion on the nature, name and word of God.

2. Everlaſting

2. Everlasting punishment reflects honor on the laws of God. It is penalty supports the honor of all laws. Divine laws being infinite in all views, their honor can be supported by nothing less than punishment answerable to their nature.

3. It reflects light on the nature, and shews the reason, of such christian atonement as the Bible discribes. The atoner being of infinite dignity, could not be subjected to such sufferings, but on that supposition of the infinite demerit of sin, which is the necessary implication of eternal punishment; That one who was God-man must endure as Jesus Christ did, has the self-same occasional reason, as eternal punishment has. They reflect light on each other, and doubtless must stand and fall together.

4. Eternal punishment reflects such an honor on that holy law, whose penalty is there executed, as it is not possible it should have on any other supposition. It speaks that law, whose penalty it is, to be infinite in excellency. Whereas a small or temporary punishment, degrades the law, whose penalty it is. Therefore we see every mitigation of future punishment, relaxeth moral bonds.

5. Therefore without this doctrine of future eternal punishment; the honor of all divine attributes, the value of the atonement, the dignity of the holy law, the truth of the Bible; all fail, and are depreciated. And if the mean of all these infinite honors is an infinite good, in the moral system; then eternal punishment is an infinite good in the moral system.

6. The scriptural notion of future punishment, justifies, and honors the faith, hope and conduct of all true believers. Their faith was founded in what they saw in the Bible; this gave spring to their hope, and holy lives, and sufferings. If the Bible is never honored with this future execution; it infinitely weakens and dishonors all their religion. For one reason of their religion was a refuge from that eternal storm. Heb. vi. 18. Isaiah xxv. 4.

7. The honor of Jesus Christ's saviourship in part depends on the reallity of eternal punishment. For salvation always respects the evil from which, as well as the good to which it is affected. Consequently as much as is taken from the eternity of future punishment, just so much is taken from the glory of salvation by Jesus Christ. For only by him are any saved from the wrath to come. I. Thess. i. 10.

8. Future

8. Future punishment is the foil to set off distinguishing grace to those who are saved; gives reason for, and animates the songs of such, in praise of God and the Lamb; and it will be as necessary in all future periods of eternity, as it was at first.

9. It is the truth and certainty of eternal punishment, which emphatically gives character to God, as a righteous judge; and gives weight, to and supports his revealed judgment, about the nature and difference of sin and holiness. Consequently,

10. As it will be equally necessary, that all these purposes should be served in all periods of eternity, as at any of them; so the same reason which justifies damnation at all, will equally prove the necessity of its eternity.

11. And as each, and every one of these purposes served by eternal future punishment, is a good of infinite value; so it is evident that future eternal punishment is an infinite good; in the intelligent system.

12. Nay more, for as innumerable infinite goods, must be of more worth and value than all the loses sustained by a finite number of finite creatures, in that future punishment; so that future punishment, must on the whole, be a pure, and abstract good, a most rational and worthy object of joy and praise, for the intelligent system, and so we are arrived exactly at the divine testimony. Rev. xvi. 5. "thou art righteous O Lord, who art and wast and shall be, because thou hast judged thus". And now we may understand the cxxxvi Psalm, 10. 14. 17. 18. 19. 20. as a song of praise for penal execution, and each ascribed to mercy, and that as a reason which endures forever, to which therefore all must concur who love mercy. And therefore respecting such as do not so concur, God will be justified when he speaks, and clear when he judgeth, Psalm, lvii, 4.

XII. The twelfth sentiment evidential of eternal punishment is, it is probable the damned would rather chuse, on their own principles, continuance in their state, than the company and employments of the beatific vision, if they had opportunity of free choice. This in some measure appears,

1 Because the devil, who loves ease, honor and happiness, as well as any; when he had opportunity of free conversation with his judge, as in the case of Job. Job, i. 6. &c. And also in the affair of Ahab, I. Kings, xxii. 21. 22. And of Jesus Christ, whom satan knew to be his sovereign. Mat. iv. 3. &c.

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He never moved one word, for a reverſion of the decree of his puniſhment.

2. The natural averſion of ſinful men to all holy objects, which in the Bible is called enmity; is ſuch, as doubtleſs render the ſtate of the damned, more conſonant to the feelings, of thoſe who are in it; than the immediate glory of God, and the holy world would be; death and damnation, make no moral alterations in the ſubjects; and the ſame diſpoſition of heart; which makes averſion to all holy objects here, no doubt operates according to its nature there.

3. When Dives, one of the damned, had opportunity of free converſation with Abraham, a fellow man; he offered not one word, for a place in Abraham's boſom; he only wanted ſome mitigation of miſery, in his own ſituation.

But as the device of ſalvation for all men, excludes the noted doctrine of election; it is neceſſary a teſtimony ſhould here be given to the truth of this doctrine of God. Therefore,

XIII. If God has choſen a number of perſons out of the body of mankind, to be ſaved, then all mankind will not be ſaved: But God has choſen a number out of mankind to be ſaved; therefore all men will not be ſaved.

Election is thus deſcribed, *ex omnibus Electio ad ſalutem*, i. e. a chooſing ſome out of all, to ſalvation. So Peter writing to the believing ſtrangers, I. Pet. i. 2. ſays "they were elect, according to the foreknowledge of God". And Paul ſaith, Rom. xi. 5. "there was a remnant in his time, anſwerable to Elijah's ſeven thouſand, according to the election of grace", and he ſaith of the Theſſalonian church, "God hath from the beginning choſen you to ſalvation," Jeſus Chriſt ſaith of his followers, "I have choſen you out of the world." Therefore Rom. xi. 5. he ſaith, "the election hath obtained it, and the reſt were blinded," but "as many as were ordained to eternal life believed," Acts xiii. 48. but though it is a proſtitution of ſuch evidence, to urge it on ſuch as are not influenced by ſcriptural authority; yet for the ſake of ſuch as reverence the judgment of God, a few more evidences may be given to this eſſential article in the divine ſyſtem.

1. If the ſcriptures are the infallible word of God, and do affirm the doctrine of election, in the ſenſe above explained, then this doctrine muſt be believed at infinite peril: But that the ſcriptures are the word of God, is generally confeſſed, and that they do affirm this doctrine, of God's chooſing

ſome of mankind to ſalvation, and that therefore all men cannot be ſaved, has already been proved, and ſhall be made further evident; therefore this doctrine muſt be believed, at the peril of giving the lie to God and the Bible, and that in a multitude of inſtances. So at the period of this world, when thoſe who are heirs of glory, are to be received to that poſſeſſion, the account of it, which is perfectly right, ſaith, Mat. xxiv. 31. "He ſhall ſend his angels, and they ſhall gather together his elect, from the four winds." And of theſe God has declared, I. Theſſ. v ix. "That he has not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt." And there are about a ſcore of inſtances in the Bible wherein ſome form of the word ELECT is uſed to the ſame purpoſe; and conſequently ſo many evidences, quite inconteſtible againſt the device of Salvation for all men. And twice that number of texts, wherein ſome form of the word CHOSEN is uſed to the ſame purpoſe; each determining the truth and right of the doctrine of election in the above ſenſe. Beſides a number of inſtances, wherein the word APPOINT in ſome of its forms, is uſed, as indicative of the ſovereignty, and to the ſame purpoſe. Alſo a number of texts might be named, wherein the word *ordained* is uſed to the ſame purpoſe. As Acts xiii. 48. forenamed, "as many as were ordained to eternal life believed." And about fifty paſſages of ſcripture, indicate the ſame ſovereignty, and to the ſame purpoſe, by the expreſſion *I will* and the like, as to the diſplay of diſtinguiſhing grace among men, reſpecting final ſalvation. As Exod. xxxiii. 19. "I will be gracious to whom I will be gracious; and I will ſhew mercy, on whom I will ſhew mercy." So Iſaiah lviii. 8. "With everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy redeemer." And Rom. ix. 16. "It is not of him who willeth, nor of him who runeth, but of God who ſheweth mercy."

But becauſe a number of objections, againſt this hated diſplay of the divine nature, ſeem plauſible to the inconſiderate. A very brief hint of reply may be given to ſome of them.

Obj. 1. But this does not agree with that love which God has for men in common.

Anſ. No ſcripture implies that God has *ſaving Love* for mankind in common. Many ſcriptures which are perverted to ſupport that dictate of pride have been proved already

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to have no such import. But God, as the God of all nature, doth so love men in common, as to send his own son in their nature, to set an example for them all; and to make actual and perfect atonement, for such of them, as it pleased God to give him, in the covenant of redemption. He doth so love them in common, as to give them being, life, breath, and all the mercies they enjoy. "He maketh his sun to rise on the evil and on the good; and sendeth rain on the just, and on the unjust. And so his tender mercies are on them all.

Obj. 2. This makes God a respector of persons, which is contrary to Acts x. 34.

Ans. No personal consideration at all, commends any person to the grace of God; he neither loves or hates any, because they are black or white, Jew or Greek, rich or poor, or for any thing else merely personal. "Not for your sakes, do I this, saith the Lord God, be it known to you." Ezek. xxxvi. 32. Saving grace is all for Christ's sake, not for ours.

Obj. 3. Then there is need of good works.

Ans. And art thou one of those who expect to be saved by good works? No works of ours are the means, or reasons of election, or consequent salvation. Those who are saved are elected to do good works, as much as to salvation, and as an evidence of their title to it, and qualification for it. "They are chosen to salvation through sanctification of the spirit, and belief of the truth." II. Thess. ii. 13.

Obj. 4. But the threatnings of the law are made in common to all.

Ans. They be so, as a mean to make them see their danger, and need of a saviour, and "they that hear shall live." John v. 25. This is a mean established to bring about the end and design of election.

Obj. 5. Then God made multitudes on purpose to damn them.

Ans. It is not true. The first object of design with God, in all his works is, "to make his name known in all the earth." Rom. ix. 16. i. e. to shew to all, who he is, and what he can do. That he may be feared, obeyed, and trusted. Indeed he always knew who would regard him, and who not: and it always was his decree, "the soul that sins shall die." Ezek. xviii. 20. Wickedness chosen, and held

held fast is a certain mean of deſtruction. "The ways of ſin are death." Rom. vi. 23. But damnation of men never was the leading object of deſign with God. He cannot have taſte for that object in itſelf. Yet he delights to glorify his juſtice, on thoſe who have abuſed his meaſures. "Jeſus knew from the beginning who they were that believed not, and who ſhould betray him." John vi. 64.

Obj. 6. But the doctrine of election tends to relax the bonds of morality.

Anſ. All men are bound to holineſs, both in principle and practice; and theſe bonds cannot be relaxed, but by choice of their ſubject. And what ſuch ſubject knows not can give no juſt cauſe to ſuch choice; but no man knows the object of election; till he finds Jeſus Chriſt is the object of his own election. And that his own principle prevents remiſſneſs to holineſs.

Obj. 7. But abſolute election renders means of grace uſeleſs.

Anſ. If by means of grace is meant any thing in this world, ſufficient of itſelf to give grace; it is as wide from the Bible, as the denial of election. But if the objection deſigns means appointed and uſed by God to beget grace; it is moſt injudicious. How ſhould God's chuſing ſome to ſalvation, hinder his beſtowing grace on them? No man ever was choſen immediately to ſalvation; election is immediately to the priviledge of divine inſtitutions; and ſo to the bleſſing of God attending them, and ſo to ſalvation following thereupon. II. Theſſ. ii. 13. "God hath choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth."

2. If the doctrine of election is neceſſary to the honour of all divine perfections, then it ought to have a place among eternal truths, but the former is true, therefore the latter muſt be allowed. A few things muſt be premiſed to clear the truth of this hypotheſis.

1. That Jeſus Chriſt was deſigned from eternity to the office of redeemer of ſinners, this will be allowed, and this is the reaſon why he is called "the Lamb ſlain from the foundation of the word." Rev. xiii. 8. To this end was he "foreordained, before the foundation of the world." I. Peter i. 20.

2. That the price of redemption intentionally paid by him then, was infinitely great and valuable. This alſo will be allowed.

3. That

3. That the moving reaſon of all this was The Will of God. Therefore ſaid Pſalm xl. 7, 8. "Lo I come, I delight to do thy will, O my God." And John x. 18. I lay down my life, this commandment have I received of my Father.

4. Then it became neceſſary for the honor of all divine perfections, that his reward ſhould be aſſigned him, by the ſame ſovereign will, and made infallibly ſecure, that he might know certainly what he ſhould have, for the travail of his ſoul.

1. The honor of divine juſtice became intereſted, in Chriſt's having a reward aſſigned him, and this made infallibly certain. For it is a rule of natural righteouſneſs, "the labourer is worthy of his hire," Luke x. 7. but how this coſtly attonement ſhould ſucceed, or whether it ſhould certainly ſucceed at all, could not be made quite certain to Jeſus Chriſt, but by an abſolute determination or decree, wherein God pledgeth himſelf to the redeemer, to cauſe to be effectuated ſuch ſucceſs and reward infallibly. There is nothing in all exiſtence abſolutely infallible but God. The reaſon of this caſe demanded infallibility of ſecurity to Jeſus Chriſt. Therefore Rom. v. viii. 29. ſpeaks in this manner, he did Predeſtinate, or abſolutely decree and appoint, thoſe whom he foreknew, to be conformed to the image of his ſon; that he, i. e. Chriſt, might be quite ſure that he ſhould be the firſt born among many brethren. therefore it is ſaid, in Gal. iii. 17. that the law could not diſannul the covenant which was confirmed before of God in Chriſt, and Iſaiah deſcribes this righteous ſettlement thus, Iſa, liii. 10. "when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed", and when all this is fulfilled in fact, then juſtice is honored, for God the father has dealt juſtly by his ſuffering ſon.

Obj. But we make this reward the greater, and more honorable, by excluding election; and allowing the whole humane race to Chriſt, inſtead of an elect number.

Anſ. That is no honor at all, but an infinite reproach, which advanceth one attribute of God, at the expence, and infinite diſhonor of another. Righteouſneſs and juſtice are attributes of God, immediately diſhonored by ſin, and they have a primary demand for reparation of honors; but in the device of ſalvation for all men no equal monument of honor, to theſe divine attributes is allowed at all.

It is indeed ſaid, that Jeſus Chriſt ſupplied this defect, by equal honors to thoſe divine attributes, but we all know that no

no man knows any thing at all about this affair, but what he finds in the Bible, we also equally know not only that the Bible says no such thing, but affirms, and uniformly maintains the reverse, viz. that Jesus Christ did not make his soul an offering for all sinners, as has been proved, but for those only whom God had chosen, or elected in Christ, according to Eph. i. 4. therefore Rev. xiv. 4. saith, "these are they which follow the Lamb; these were redeemed from among men," consequently no attonement was actually made for the rest of mankind; therefore unappeased wrath impends him still; and eternal punishment is prepared for them, as has been proved already.

So that the denial of the doctrine of election, implies infinite dishonor to the righteousness of God; which can be solved no way but on the avowed principle of the Bible, viz. that Jesus Christ did perfect honor to injured justice, by an equal attonement, for all who were given him, by the father in the covenant of redemption; and the same divine attribute is honored, as to all others by infliction of the penalty always suffered to the breach of the law.

2. So also the mercy of God is honored by the doctrine of election. Therefore on the plan of the Bible, which always implies this doctrine; the lxxxv Psalm, 10. v. says, "mercy and truth are met together: righteousness and peace have kissed each other." And this in consequence of the salvation wrought out by Christ, named in the foregoing 9. v. And on the same account the Apostle saith, Eph. i. 4. 5. 6. that God's having predestinated those whom he had chosen, or elected in Christ, to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, is to the praise of the glory of his grace, and the same Apostle teacheth Rom. ix. 23. that "the riches of his glory are made known, on the vessels of mercy afore prepared unto glory." Nay mercy is eminently honored by election, two ways.

1. Because mercy, love, and goodwill to men, are the source of it. Therefore the Apostle ascribes election, which is according to the fore-knowledge of God the father, to the abundance of his mercy, I, Pet. i. 2. 3. so it is called election of grace, or mere mercy, Rom. xi. 5.

2. Because abounding mercy is the effect and consequence of election, "he hath chosen you to salvation;" and to holiness and faith, as the only way to that salvation. II. Thess. ii. 13. they who are elected, "have grace and peace multiplied

plied to them," I. Pet. i. 2. election infallibly iſſues in "a lively hope, of the inheritance incorruptible, undefiled, and that fadeth not away, reſerved in heaven for them," I. Pet. i. 4. and they are ſurely "kept by the power of God, through faith to that ſalvation," 5. v. but for men to aſcribe to mercy, the ſalvation of all men, without any warrant from God, is ſuch a diſhonor to the mercy of God, as weakens the ſcriptural teſtimony about it; and deſtroys the ground and reaſon of chriſtian confidence in it; becauſe of courſe, the Bible is not to be depended on about it. The like might be alledged of every other attribute of God.

So it appears that it was neceſſary there ſhould be an election of ſome to eternal life, that Jeſus Chriſt might have infallible aſſurance of ſeeing the travail of his ſoul, and of being ſatisfied, that as many as were given him, in that inflexible decree, ſhould certainly be with him, to behold his glory, and ſhout his praiſe forever and ever. And it was neceſſary as an infallible ground of aſſurance and certainty, that every attribute of God, ſhould be ſeen and held, honorable and glorious forever. For nothing at all, in a ſcheme of favor to ſinners, can be an infallible ground of certainty, but a decree of God. Nor any thing make the import of ſuch decree publickly *certain*, but proper aſſurance that it derives from the inflexible, and rightfully ſovereign WILL OF GOD: having in view the glory of all his attributes, and the infallible diſplay of infinite mercy in the ſalvation of ſome ſinners; which indeed, as the caſe is, is a number paſt all numbering, "which no man can number. Rev. vii. 9.

XIV. If the doctrine of ſalvation for all men, and ſo of courſe, the excluſion of the divine doctrine of gracious election, imports a ſuppoſition of the natural ſufficiency of the will of man, to any good work; then that doctrine of ſalvation for all men, with its conſequent implications, is to be avoided, with moſt ſerious deteſtation. Some reaſon for this concluſion ſhall be given.

1. The doctrine of ſalvation for all men, implying as is above ſuppoſed, is certainly inconſiſtent with the evidences of the mind and will of God, above-cited; and with innumerable others; a ſpecimen of which now follows, II. John, ix. 10. 11. "whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: he that abideth in the doctrine of Chriſt, hath both the Father and the Son. If there come

come any to you and bring not this doctrine, receive him not into your house; neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." The capital idea in this passage of scripture, is in the word "transgresseth." Some evidence of its sense and pertinency in this case, must be added.

1. This word in the original is *Parabainoon*. *Erasmus* renders its theme by *Prævaricor*, but this word signifies *to betray a cause, to plead false; to take the side of an adversary.* Consequently such is the meaning of "transgresseth," in this text, and such is the matter we are warned against in it. BEZA, renders the greek word, by *aberro*, which signifies *to go astray from an established rule*, such therefore is the meaning of "transgresseth" in the text, and against all who do so we are warned in it.

2. The word of inspiration rendered "abideth" in this text is *menoon*, Leigh's crit. sac. says it signifieth, *Constantiam, et penitissimam Inhesionem*, a constant and most deep inhesion in the doctrine of Christ, implying that all who do not so, are to be avoided, by this command of God, on its own fearful penalty.

3. The above mentioned word rendered "transgresseth," is used Mat. xv. 3. to signify making void, or setting aside, the doctrine, or commandments of God, by mere devices of men, such therefore as do so, we are warned against in this text,

4. The margin of the Bible, refers the reader to I.Cor. v. 11. as of a parrellel nature and importance, but there the counsel subjoined is; "with such an one no not to eat." It also refers to I. Cor. xvi. 22. which is, "if any man love not the Lord Jesus Christ;" of which his principles and practice must be evidence, "let him be anathema maranatha," he also refers to Gal. i. 8. "if we, or an angel from heaven, preach any other gospel to you, than that we have preached to you, let him be accursed," and to shew how much God himself insisted on keeping the entire system of the gospel uncorrupted: it is repeated again in the next verse, "let him be accursed."

Indeed the author of the Bible, so well knew its perfection as a system; and the most important necessity, of it, being preserved pure, and considered as a perfect test of Right; both in things to be believed, and in things to be done; that though he approved the Church of *Pergamos*, in most points, yet he charged them, with having among them such as held the doctrine of *Balaam*, the crime of which was, casting a stumbling block before the children of Israel. They had also those who held the doctrine of the *Nicholaitans*, which God hated.

Which

which admoniſheth all people, as they fear God, and would be conformed to his perfect ſyſtem, and ſo be acceptable to him; that they avoid, and oppoſe a ſett of notions, ſo palpably inconſiſtent with the whole Bible as this of ſalvation for all men, with its appendages, have been proved to be.

2. The doctrine of ſalvation for all men is an open affront to the letter, as well as evident meaning of plain ſcripture. The Bible aſſures us, that God of his abounding grace, deſigned ſome, yea, many of the fallen race of men to ſalvation, by Jeſus Chriſt, and gave them to him for that purpoſe; and theſe are they for whom he made ſatisfaction; which is the plain ſenſe of the following expreſſions of the mind of God, viz. John xvii. 6. &c. "I have manifeſted thy name to the men whom thou gaveſt me out of the world, thine they were and thou gaveſt them me, I pray for them, I pray not for the world, but for them which thou haſt given me. They are not of the world, even as I am not of the world. For their ſakes I ſanctify myſelf; that they alſo may be ſanctified through the truth." John xviii. 9. "Of them which thou gaveſt me, I have loſt none." John i. 12. "To as many as received him, to them gave he power to be ſons of God." John iii. 16. "That whoſoever believeth in him ſhould not periſh." John x. 29. "My Father who gave them me, is greater than all." John vi. 39. "And his will is, that of all which he hath given me, I ſhould loſe nothing." The apoſtle's object was "to ſave ſome." "All men have not faith." II. Theſſ. iii. 2. The flock of God is "a little flock." Yet it is "the pleaſure of God to give them the kingdom." Luke xii. 32. Only they who have part in the firſt reſurrection, are written in the Lamb's book of life. Rev. xiii. 8. 20. 6. Only thoſe "whom he fore-knew did he predeſtinate to be conformed to the image of his ſon." Rom. viii. 29. Spiritual bleſſings are peculiar to ſuch as are choſen in Chriſt; they only being predeſtinated to the adoption of children. Eph. i. 3. 4. 5. Theſe are the elected, or choſen generation; the purchaſed people. I. Pet. ii. 9. "In no wiſe ſhall any enter into the kingdom of heaven, but they who are written in the Lamb's book of life." Rev. xxi. 27.

3. The doctrine of ſalvaiion for all men, tends to deceive multitudes with hopes of ſalvation, to whom God has given no hopes of it. For only ſuch as believe and are conformed

to the Bible, can have ſalvation. Mark xvi. 16. "To every ſoul of them who obey unrighteouſneſs, ſhall be rendered indignation and wrath." Rom. ii. 8, 9. "The wicked ſhall be turned into hell, with all the nations who forget God. Pſal. ix. 17. Be not deceived, the unrighteous ſhall not inherit the kingdom of God. I. Cor. vi. 9. And the holy book abounds with ſuch ſentences. To all which, the device of ſalvation for all men, is a moſt daring oppoſition; and the faireſt way to ſupport a pretence of this device, is to deny the divinity of Jeſus Chriſt, and the Bible. And after Deiſm, the road is open to Atheiſm, and either of theſe will decide the point, who ſhall be ſaved and who not. But 'tis affecting to conſider multitudes, without any qualifications for future happineſs, pacifying their conſciences with this, that ſome men, and perhaps, becauſe of advantage, they call them great and good, affirm that Chriſt died for all, and of courſe that all ſhall be ſaved. So becauſe this better pleaſeth a ſlothful wicked heart, they turn a deaf ear to the bible, and to all who urge its contents, for they cannot hold both to be true, ſince they are directly oppoſite to each other. And as God will not beſtow ſalvation in a way diſhonorable to Jeſus Chriſt and the Bible, ſo all ſuch muſt periſh.

Hoping what has been offered on the foregoing topics, may excite ſome hand more at leiſure, and better furniſhed to do them juſtice; a few corollaries will conclude the whole.

1. The doctrine of election has divine authority, i. e. abſolute aſſurance was given to the redeemer, for whom, and how many, he ſhould make ſatisfaction to divine juſtice, which number of mankind being as has been ſhewn quite numberleſs; is in the ſcripture called the Lord's inheritance; his people, his portion, heritage &c. which being choſen for his part, he will never leave nor forſake. Heb. xiii. 5. to theſe the kingdom of heaven is ſecured by covenant. Heb. ix. 15. and it muſt be high arrogance to aſſign to that kingdom any among men, not quallified according to charter, and who cannot be named in the LAMB's book of life.

2. Then the great God is abſolute ſovereign; and it is lawful for him to do what he will with his own. Mat. xx. 15, all mankind were his ſole property: and he dealt bountifully with them. They have gone aſtray, and waſted his goods; though he

he had given them a ſummary of his law, by which they knew, the demerit of ſin was death in all ſenſes. Now all their goods are forfeited; and they have no claim, but execution of penalty. Yet this was the time of love, he paſſed by, and ſaid to his Jeruſalem, as a type of his elect, LIVE. Ezek. xvi. 6. and when he ſaw there was none to ſave them, his own arm brought ſalvation, he ſaid, "I will redeem them from death." Hoſ. xiii. 14. and as the ſource of this hope, was the mere benevolence of God, ſo when he had glorified himſelf in ſuch a purpoſe; he held himſelf obliged to glorify himſelf again in an anſwerable accompliſhment. John xii. 28.

3. To what purpoſe then can it be, to palm on him, a more extenſive inheritance, among men, than he who is Lord of all, choſe for that purpoſe? Eſpecially as no manner of title can be given, for want of authority. Will he thank them for it? ſurely no. Will he not rather reprove them, and ſet theſe things in dreadful order before their eyes? Pſalm l. 21. 22.

4. Then perfect righteouſneſs may be affirmed of every word, and every work of God. "He is a rock, his work is perfect, all his ways are judgment, a God of truth, and without iniquity juſt and right is he." Deut. xxxii. 4. Therefore he curſeth them who pervert judgment. Deut. xxvii. 19. And will ſurely reprove them who deal deceitfully for him. Job xiii. 7, 8, 9, 10, 11.

5. Then it certainly becomes us, to regulate our ſentiments and conduct, exactly according to the determinations of his moſt perfect ſyſtem; for every deviation from it, will receive a juſt recompenſe of reward. Heb. ii. 2. Beſides, by this word ſhall we all be judged at the laſt day. For when the three books, which are the publick regiſters of the kingdom, ſhall be opened, of which the Bible is one; while omniſcience and conſcience, are the other two; all men will be judged out of the things written in theſe books; juſt as they have treated them. Rev. xx. 12. So it is the higheſt intereſt, as well as duty, of all men to govern themſelves entirely, by the moſt legible of theſe books; the Bible. For "it is a quick diſcerner of the thoughts, and intents of the heart." Heb. iv. 12.

6. By

6. By attention to the Bible we gain the reaſons, which influenced the divine mind, in concerting his plan, eſpecially as to his chuſing ſome of mankind, and not all to ſalvation, viz.

1. That he might thereby eſtabliſh a witneſſing monument, of the righteous ſovereignty, of which he knew himſelf well poſſeſt; and which he knew it was beſt for men to know and revere. For he knew all men were his abſolute property; and that they were all bankrupts; having totally forfeited all good, and loſt all ground of claim to a reſtoration. He knew alſo that his juſtice was as honorable as his mercy; yea that both were alike honorable. And though he was under no bonds to ſhew mercy at all; yet ſuch is his benevolent nature, that mercy pleaſed him. But ſome of men, were due to his juſtice, as a monument of its righteouſneſs. And the judge of all the earth muſt do right. Some ancient evidences of his righteous ſovereignty, are not to be diſputed. He defeated the councel of "AHITHOPHEL, to the intent that he might bring evel upon ABSOLOM." II. Sam. xvii. 14. And did in fact give order in ſuch manner, as ſhould iſſue in the final blindneſs of many. Iſaiah vi. 9, 10. To this end he ſent ſtrong deluſions to ſome. that they might be damned. II. Theſſ. ii. 11, 12. So his righteouſneſs appears, in making the wicked for the day of evil. Prov. xvi. 4. And diſobedient ones were appointed to ſtumble at the word. I Pet. ii. 8. And ſome as natural brute beaſts made to be deſtroyed, ſhall utterly periſh. II. Pet. ii. 12.

2. That he might make his grace appear as ſelf-ſufficient, in making ſalvation infallible ſure to ſome, who deſerved it no more than thoſe who were before ordained to damnation. Jud. iv. And to bind them, by the ſtrongeſt bonds to honor his laws, and praiſe his grace forever. And they will forever "ſing unto the Lord, becauſe he hath done marvelous things." Pſalm xcviii. 1.

3. That he might furniſh the *Lapis lydius*, or effectual touch-ſtone; by which to try the ſpirits of mankind. Men often ſay, "I go ſir." But when they find the evident drift of the Bible, is to exalt the Lord alone, and to humble the pride of all fleſh; then they turn back, and walk no more with it. They ſay theſe are hard ſayings; and they are offended. For "they are lovers

lovers of their own selves." II. Tim. iii. 2. And cannot endure what God has given for sound doctrine. II. Tim. iv. 3. And sometimes they "shoot their arrows, even bitter words" against christianity, and turn Deists. And so make their folly manifest to all men. II. Tim. iii. 9. But God "will render to every man according to his deeds." Rom. ii. 6.

7. Then to hold the salvation of all men, is no evidence of love either to God or man. It is no evidence of love to God, for love to God, always coincides with his written word. Therefore Christ says, "If ye love me, keep my commandments." John xiv. 15. And "if any man love me, he will keep my words." John xiv. 23. Whereas the notion of salvation for all men, is not only no part of the word of God; but most palpably inconsistent with it, as has been proved.

Nor doth this notion indicate love to man. For love to man never flatters them in sin, never leads into snares indulgently; nor leaves them in evident danger. All which is true of encouragements of salvation to any, in a way directly contrary to the word of God. For the constant manner of the word of God, is to urge faith and holiness, as the only support of a hope of salvation, and to denounce damnation to all destitute of these qualifications. Love seeks the good, not the harm of its object. Faith and holiness are the honor, as well as happiness of their subject. These therefore are the first design of the Bible; and it gives assurance to the subjects of them, be they otherwise who, and what they may; that they shall be happy forever. And there is no hope to any other; for "the wicked shall be turned into hell, with all the nations that forget God." Psalm ix. 17.

8. Then it is the part of inhuman cruelty to flatter men with the hopes of heaven, in a way utterly inconsistent with the determined counsel of the God of heaven. And so in a way which must necessarily terminate in eternal misery; from the nature of the case, as well as from the word of God. For sin and guilt are the natural constituents of misery. "Deceive not with thy lips," is an express law of God. Prov. xxiv. 28. There is a word of doctrine by the slight and craftiness of men, whereby they lie in wait to deceive. Eph. iv. 14. There can be no peace to such as take measures to destroy men. What peace had Zimri

 slew his master? The

The author therefore begs the liberty of a few words in friendly freedom with theſe men, who ſupport the doctrine of ſalvation for all men.

Dear Sirs, You allow the Bible is the word of God; you make uſe of it as ſuch; you allow its authority is well eſtabliſhed. How can you fail to ſee the importance of its analogy, i. e. the conſiſtency of one part with another? God is one; and his ſyſtem is like himſelf. It is like the coat which Chriſt wore, without ſeam, woven throughout. You muſt have ſome difficulty to reconcile your views, with many parts of the ſcripture. How much ſafer would it be for you to ſuſpect a ſcheme of ſentiments, of which you muſt have the trouble of doubting whether it will be owned, or not, in the burning day? Than to run a preſumptious venture, of the final diſpleaſure of your judge, for perverting his word, and for teaching men ſo. It is moſt certain that they who love his word in its moſt manifeſtly conſiſtent ſenſe, muſt have peace, the peace of God which paſſeth underſtanding. Their conſciouſneſs muſt happify them. But preſumers in divine matters, cannot have the witneſs within them, that in uprightneſs and godly ſincerity, they hold their religious converſation. It will not do, to run riſques in matters of eternity. When our hearts are ſound in God's ſtatutes, they will feel bleſſedneſs. And God will love them who unfeignedly love his holy laws. God has certainly communicated his mind to us in the ſcriptures as he thought beſt. Why are you not willing he ſhould judge for you in that matter: Since you allow the divinity of the ſyſtem? Our Saviour ſays, "if it were not ſo, I would have told you." John xiv. 2. His kindneſs and wiſdom certainly concerted the whole ſcheme of the Bible. Can you ſuppoſe on ſerious conſideration, that if he really intended the ſalvation of all men; he would not have told us ſo, plainly enough? What could be his motive to conceal that matter; when doubtleſs, if it was his mind, he could have made it quite indiſputable? He was certainly at liberty to ſay what he pleaſed about it. Why did he not ſay it, and ſay it always; that ſo important a matter, might be out of all doubt? But you ſee he has not. Was he uncertain about the mind of God, in that affair, himſelf? Surely not. Why did

did he not ſpeak out then? And not leave us ſo embarraſſed. Whereas he has given us one conciſe emphatical counſel; which if duly attended to, would relieve us entirely, viz. John v. 39. "Search the ſcriptures they are they which teſtify of me." The word rendered *ſearch* is ἐρευνᾶτε; its theme is rendered by *Scrutor*; pleaſe to admit a few words from the noted Mr. PERKINS on the import of this word. Leigh's Crit. Sac. in Verb. He ſays, "the word is Metaphorical, taken from ſuch as ſearch in mines, for ſilver and gold. They will dig deep, they will break the ſeveral clods of earth to pieces, to find the golden ore. Thus muſt we deal with the ſcripture. Search as we would for gold, or ſome precious thing, which we would fain find." Prov. ii. 4. "Search, i. e. ſhake and lift them, as the word ſignifies. Search narrowly, till the true force and meaning, of every ſentence; yea of every word and ſyllable, nay of every letter and iota therein, is known and underſtood; compare place with place, the ſcope of one place, with the ſcope of another. Things going before, with what comes after, yea compare word with word, letter with letter; and ſo ſearch it throughly." Thus he. And is not divine counſel worth this pain? Is not our own information, peace, and eternal intereſt worth it? Would not all this labour be well repaid, if by that mean, we got evidence of the mind of God? Well, he has ſaid "then ſhall we know, when we follow on to know the Lord." Hoſ. vi. 3. And doubtleſs giving good heed to theſe counſels, would prevent much darkneſs and trouble; and ſecure us from many dangerous ſentiments and practices. Beſides, you are ſenſible, my friends; that you are ſomewhat unhappy, not only by the diſſention of many from you; but for want of ſome more clear and convincing ſcripture-light, in your favor. And becauſe you are ſenſible there is ſome appearance of evidence againſt you in the Bible. Now what if through imperfection, or ſomething; for you know you are not infallible: it ſhould appear at the laſt day, that you was utterly miſtaken; for God will have his own way, for all you, or me? And it is certainly reaſonable to call it in queſtion. If ſo, he will probably ſay, ſomething like this; I told you, on the whole plainly enough; my people in generations before you, underſtood it well. But you precipitately made

your

your own concluſions; you ſaid, I would ſave all men, but I did not tell you ſo; and you know I told you many things in my word, quite inconſiſtent with it: but you willingly kept your own ſentiment about it. And now ſee the crouds yonder, who were made ſecure in ſin by your doctrine; pleaſing themſelves that all would be ſaved, and ſo they were ſafe. And now their day is over; I have dealt with them, juſt as I told you, and them, that I would. They came here in their ſins, and I have baniſhed them to hopeleſs chains forever and ever: according to the plain word of the Bible. And now as judge, and righteous avenger, I require the blood of all that multitude, at your hands, who were the means of their deſtruction. The very thought is ſhocking! And it is no mark of an honeſt heart, to ſlight a hint of ſuch importance. It is abſolutely neceſſary that this matter be ſettled happily in a finding time; before diſpair ſhall render it uſeleſs.

THE END.

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